

PROTESTANT MISSIONS TO THE HEATHEN

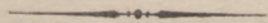
A GENERAL SURVEY OF THEIR
RECENT PROGRESS AND PRESENT STATE
THROUGHOUT THE WORLD.

BY

DR. TH. CHRISTLIEB,

PROFESSOR OF THEOLOGY AT BONN.

From the German.



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TO THE HONORABLE SECRETARY

OF THE DEPARTMENT OF AGRICULTURE

WASHINGTON

DEAR SIR:

I have the honor to acknowledge the receipt of your letter of the 10th inst.

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EXPLANATORY NOTE.

A few words in explanation of the origin of this little book in its present form appear to be necessary. A sense of the need of a work of this sort which might be placed in the hands of Missionaries, clergymen, and others who are interested in the extension of Christ's kingdom in the world, has often been forced on my mind. The appearance of Mr. Croom's translation of Dr. Christlieb's "Survey" in 1880 was welcomed as supplying the desired information to a few, but on account of its cost it could not be given away to many who were never likely to meet with it, or even hear of it unless sent to them direct. But now the Rev. W. Hastie, B.D. Principal of the General Assembly's Institution, Calcutta, has translated Dr. Christlieb's book with a special view to meeting the need above referred to. "The object aimed at (by him, as he writes in his prefatory note) was to convey the inspiring sketch in a convenient form to the friends of the Foreign Missions of the Church of Scotland, in the hope of helping to arouse them to greater efforts in the Missionary cause." It is simply in accord with his earnest desire to advance the cause of Missions that he has gladly furthered my having his translation reprinted for a similar purpose. In it the original has been freely adapted by re-arrangement, abridgement and occasional addition. The numerous references to the authorities have been omitted as tending to impede the reading, and likely to be found in most cases inaccessible. The statistics and allusions mainly refer to the year 1880, the date of the latest German Edition.

HENRY P. PARKER.

CHURCH MISSIONARY SOCIETY:

Mission Row, Calcutta, May 1882.

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CONTENTS.

	Page.
INTRODUCTION ...	1
I.—THE PAST AND THE PRESENT OF FOREIGN MISSIONS—	
Contrast of former efforts with the present World-mission...	4
Growth of the Missionary Spirit and of Mission Societies ...	6
Number of Missionaries and other Agents ...	7
Total Number of Converts from Heathenism ...	8
Contributions of the Churches for Missions ...	<i>ib.</i>
Circulation and new Translations of the Bible ...	9
Moral Influence of the Gospel ...	<i>ib.</i>
II.—PRESENT OPERATIONS OF PROTESTANT MISSIONS—	
I.—MISSIONS AMONG UNCIVILISED RACES :—	
1. Australia ...	11
2. New Zealand ...	12
3. New Guinea, Celebes, Java, Borneo, Sumatra ...	<i>ib.</i>
4. Polynesia, Micronesia, Melanesia ...	13
5. America, North, Central, South, West Indies ...	15
6. Africa, Western, Southern, Eastern, Central ...	21
Madagascar, Mauritius, Zanzibar ...	25
Lake Nyassa, Victoria Nyanza, Abyssinia ...	27
Practical Principles ...	29
II.—MISSIONS AMONG CIVILISED PEOPLES—	
I.—MOHAMMEDAN COUNTRIES :—	
Turkey, Egypt, Syria, Palestine, Persia and in India ...	43
II.—INDIA :—	
1. Recent Progress generally ...	43
2. Bengal, North West, Punjab, Cashmir, Rajputana ...	46
Bombay and Central Provinces ...	48
Madras and Ceylon ...	<i>ib.</i>
Orissa, Burmah ...	49
3. Special Points : Social Status of Converts ; Caste ; Education ; Itineration ; Zenana Mission ; Christian Literature ; Industries ; Fall of Hinduism ...	50
Malacca and Siam ...	60

III.—CHINA :—	Page
General Progress	61
Work in the different Provinces	62
Opening up of the Country	65
Internal condition and relations of the Missions	66
Native Christians	67
Opium trade	68

IV.—JAPAN :—

Rapid Progress since 1872	71
The Missions at work	<i>ib.</i>
Encouraging prospects	74
Present difficulties and discouragements	75

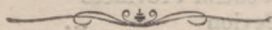
III.—THE MISSIONARY CHURCHES AND SOCIETIES—

The Variety of Methods in Protestant Missions	78
Contributions of different Churches	<i>ib.</i>
England, America	79
Holland, France, Norway	80
Germany and Switzerland, the Moravians	81
New Societies	<i>ib.</i>
Different Methods of Training and of Work	82
Medical Missions	84
The Female Agencies	85
The position generally	85

IV.—CERTAIN WANTS SUGGESTED BY EXPERIENCE—

The greatness and difficulty of the work	87
The Mission should be the affair of the whole Church	<i>ib.</i>
Should be more discussed in Universities and Colleges	88
Should be more taught from Pulpit and in Sunday Schools	<i>ib.</i>
Relation of the Societies to each other	<i>ib.</i>
Missionary Conferences	<i>ib.</i>
Quality of the Missionaries	89

CONCLUSION	90
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PROTESTANT MISSIONS TO THE HEATHEN.

The Missions of the Protestant Churches to the heathen, now embrace every quarter of the globe. During our century they have extended their range more and more widely. By their various methods, they have gradually laid hold of every heathen people, whether uncivilised or civilised. Their operations and fruits have increased more and more, till now it has become very difficult to estimate them, whether we regard their leavening influence upon heathen faith and life, or their reviving reaction upon the parent Churches at home. There can hardly be any one who would pretend to have an adequate knowledge of the inner working of the numerous Societies of the Old and New World, to say nothing of those already founded in Africa, Australia, and the South Pacific Ocean. Many are no doubt fully aware of the operations of their own Mission, and of some others; but no one can possibly gather up all the threads and connections of all the Protestant Missions in his own hand. The material of information regarding them lies scattered in hundreds of Missionary publications; and every new Report alters the statistics at any time obtained. The general Missionary Conferences held at Liverpool in 1860, and at Mildmay, London, in 1878, along with the special Conferences held at Allahabad for India, in 1872, and at Shanghai for China, in 1877, have furnished much valuable information which greatly facilitates a survey of what has now been achieved in the most important fields. But behind the more prominent facts of the leading Missions, much that is being done by many smaller agencies must remain in the background, so that a completeness of view could only be attained of parts and not of the whole of our Missionary operations. There are also now a considerable number of private Missionaries who labour in the field without being connected with any particular Society, and we hear little of their work either in Conferences or Reports.

It is even more difficult to attain to theoretical conclusions regarding Missions, than to ascertain their history and statistics.

Definite principles fitted to guide operations in the future can only be drawn from experience, by comparing the leading rules and methods adopted by the different Societies with their respective influences and results. But there is almost an entire want of printed accessible material for such a comparison, most of the Societies limiting themselves as yet to oral or written instructions to the individual labourers in their respective spheres.

If these great difficulties in the way of a complete survey of the Mission field are kept in view, allowance will readily be made for some imperfection in this attempt. The numbers given will sometimes be only approximate and not absolutely exact. In the present state of Missionary information, hardly more can be expected regarding the best methods of work than a few allusions to prominent questions, and the whole will at most give but a bird's-eye view of the Missionary world whose several parts must pass before us as in extremely rapid flight.

Our subject naturally includes not only the present state of Missionary work among the heathen in its various branches, methods and results, but the Missionary activities of the Churches at home, as the levers and forces that maintain the movement of the gigantic organisation. In order, therefore, to give some outline of the whole subject: (1) we shall start with a brief glance at the Past and Present of Missionary work; (2) then we shall present a rapid survey of the actual operations and results of Protestant Missions to the heathen; (3) we shall next consider the Missionary Agencies of the parent Churches in their conspicuous features and extent; (4) and, finally, we shall indicate certain wants and signs of the immediate future suggested by past experience. The great end in view will be better accomplished by dwelling less upon statistical details than by laying emphasis upon those practical points connected with particular spheres whose correct treatment is more likely to further real progress, and about which, accordingly, a general understanding is specially desirable.

1. THE PAST AND THE PRESENT.

Our subject at once suggests a brief comparison of the Past and the Present of Missions. And the actual state of our evangelical Missions justifies more than at any former time, a retrospect that may at once strengthen faith and awaken hope.

The geographical *extension* of Missions shows at once that we are living in a century of Missionary effort, such as the Christian Church has never seen before. The evangelization of the civilised peoples around the Mediterranean was mainly the Missionary work of the ancient Church ; the Christianizing of the barbarous races and tribes of Europe was the chief Mission of the Mediæval Church ; from the Sixteenth Century Christianity began to advance into some of the European Colonies and Eastern Empires ; but it is only in our time that the age of a WORLD-MISSION has dawned clearly and fully upon the Church. The *universality* of the Missions of this century is shewn by their being no longer confined to particular countries but extending to all the regions of the globe, by their embracing the most cultivated peoples, as well as the most uncivilised tribes, by their proclaiming the Christian salvation on the most distant shores and islands in hundreds of formerly unknown languages and dialects, and even by their boldly summoning anew to the life and light of the Gospel the lands once lost to the Church under the blood-stained march of Islam.—The results of Protestant Missions for two centuries and a half can be only too easily summed up. Certain Dutch Missions to Ceylon and the Moluccas, shaded by a commercial colouring and taking no deep root : the attempts of certain Americans and of the Moravian Brethren among the Indians of North America, dragging out a toilsome existence among the ceaseless conflicts of the tribes : the Halle and Danish Mission in a few districts of India, gradually failing of its great promises under the influence of the cold spirit of the last age : the Norwegian and Swedish efforts among the heathen Lapps of the Scandinavian North, carried on with irregular zeal : the Missions of the Moravians and Wesleyans in the West Indies and Surinam, flourishing happily with more constant life : a few scattered glimmerings of the Gospel among the “ icy mountains ” of Greenland and Labrador, kindled chiefly by Moravian Norwegians and Danes : such, in spite of the labours of many heroic pioneers and patterns for all time—were the very scanty

operations of the Protestant Missions to the heathen up till the end of the Eighteenth Century.

And *now*?—Everywhere the progress and extension are enormous. With the turn of the century the islands of the Pacific opened to the Gospel, and the work, begun from England and America and then taken up also by native Agencies, has been so prosecuted, that whole groups of islands, including almost all Polynesia, are now Christianized, and the remaining islands are being won more and more every year. India, having gradually thrown open its gates in the course of the century first to English, and then to other Missionaries, the Great Empire from the Indus to beyond the mouths of the Ganges, and from Cape Comorin to the Himalayas—where the Gospel is knocking at the gates of Thibet—is now occupied by hundreds of stations closer than the points in the Missionary net which towards the end of the First Century embraced the Roman Empire. The largest islands of the Indian Archipelago—Sumatra, Java, Borneo, Celebes, and now also New Guinea, and many of the smaller islands—are now possessed by Protestant Missions, some of them stretching far into the interior. Burmah and partly also Siam have been thrown wide open to the Gospel. China, the most powerful and populous of all heathen lands, has been compelled to open its gates always wider till it has been traversed by pioneers of the Gospel up to Thibet and Burmah, and till the half of its provinces from Hongkong and Canton up to Peking and beyond the Great Wall, are now occupied by the first links of a chain of Mission stations, while the emigrants of its teeming population in Australia and America are being influenced in their alien homes by Protestant Missionaries. Japan, in its hunger after reform and progress, allowing an entrance even to the Gospel, has been rapidly occupied by American and English Societies, and shews already a considerable number of organized Christian communities. Even the aborigines of Australia have been influenced at several points by the Gospel.—In the lands of the Mohammedan again, from the Balkans to Bagdad, and from Egypt to Persia, the most important points have become new centres of evangelization, especially through the American Medical Missions. Palestine, too, the Cradle-land of the Gospel, has been again embraced in a net of Missionary Agencies, with Schools from Bethlehem to Tripoli and the northern slopes of Lebanon.—Africa is being always more vigorously attacked from the West, South and East,—the West from Senegal to the Gaboon, and even now to the Congo having its coast dotted with Missions from England, Basel, Bremen and America. South Africa has been evangelized at the Cape by a series of English, Scotch, Dutch, German and French

Societies, and on both flanks as well as in the centre the Protestant Missions, temporarily checked by the recent wars, are pressing further to the North—on the left beyond Walfish Bay into Herero and Ovambo land, on the right into Zululand up to Delagoa Bay, and in the middle up to the Bechuanas and Basutos. In Eastern Africa the Sun of the Gospel rising so bright, after so dark a time, over Madagascar, can never set upon it again. Outposts stretch along the East Coast from Zanzibar and the Nile even up to Abyssinia; and above all, the advanced guards of the Scotch, English and now of the American Missions, following the paths broken by the great Scotch traveller have penetrated even to the heart of the black Continent and settled by the vast lake sources of the African rivers.—In America, the great plain of the Hudson's Bay Territory stretching from Canada over the Rocky Mountains to the Pacific Ocean, has been zealously worked by Anglicans and Wesleyans side by side with jealous Romanists, and the result has been a flourishing Indian Mission. In the United States, hundreds of thousands of emancipated Negroes have been gathered into evangelical Churches, and the evangelizing influence exerted upon the few survivors of the many tribes of Red Indians, has awakened a new hope of their future. In Central America and the West Indies in so far as under Protestant Governments, the net of the evangelical Missions has been thrown from island to island, even to the mainland of Honduras, the Mosquito Coast, and still more over British and Dutch Guiana. Finally even the Southern extremity of the American Continent, including Falkland, Tierra Del Fuego and Patagonia, has been enlightened by the first beams of the Gospel through the South American Missionary Society of London, and its Agents have lately pressed forward to the Indians of Brazil around the Amazon in the very heart of the Southern Continent. Thus does even the most cursory survey shew that the present range of Protestant Missions to the heathen is literally *œcumenical*, and that these efforts of our age belong as constituent parts to what is really begun as a WORLD-MISSION.

Even if we look back not to the beginning of the century but only 20 or 30 years, the occupation of new stations during that short time in Turkey, India, China, Japan, Polynesia, Africa and America, has not only doubled but trebled the extent of our Missions. And within the old boundaries large new spheres of work have been entered upon in our day, such as the special Mission to the females of India. Leupolt, a veteran of the India Mission, thus writes (1879) :—" If any one had told me 25 years ago, that we would so soon have not only free access to the Natives in their houses, but that the zenanas in cities like Benares, Lucknow,

Agra, Delhi, and Lahore, would be opened to European ladies with their Native Assistants in order that they might teach the word of God in them, I would have answered : With God all things are possible, but I cannot expect such a glorious change in my time. And now God has done much more than we hoped and even prayed for." From Calcutta to Peshawur and down to Palamcottah in the South, there are now, in fact, thousands of zenanas under the instruction of the Christian Agents of the female missions.

With this enormous extension of the sphere of Missionary operations in the heathen world, *the growth of the Missionary Spirit and of Missionary Societies* has proportionally advanced with a consequent strengthening of the spiritual and material forces of the Missions. The times are fortunately past, when, as about 90 years ago, a pastoral Conference at Northampton could silence a proposal by Dr. Carey, the great pioneer of the English Missions in India, even to discuss the duty of evangelizing the heathen by a foolish and abrupt amazement :—or when, as about 80 years ago, in the first debate on Missions in the General Assembly of the Church of Scotland, a similar proposal was declared fanatically absurd and even dangerously revolutionary, till the venerable Dr. John Erskine, laying a trembling hand on the Bible, hurled the Missionary commands and promises of Scripture like thunderbolts among the astonished Assembly, which was thus aroused to its long forgotten duty :—or, when as in 1798, a German Professor could infer from the founding of a Missionary Society in East Friesland that the German culture had not yet penetrated into that region :—or when, as in 1810 the pious students of Andover led by Adoniram Judson, the pioneer of the Burmah Missions, should have to ask the General Assembly of the Congregationalists of Massachusetts, whether the Missionary spirit animating them were "visionary and impracticable," and if not, whether in attempting to carry out their purpose any support might be expected from America !

Now all Scotland is proud of Missionaries like Dr. Duff ; now, in her fair capital there stands the prominent form of the great peaceful conqueror of Africa, Bible and hammer in hand, as a speaking symbol of the established conviction that the pathway of true civilisation cannot be opened up except by the Gospel Missionary ; now, she is sending whole colonies of Missionaries into the heart of Africa, to perpetuate and extend Livingstone's noble work. Now, in England, where the heroic traveller has also had his triumph, the scornful smile over "Exeter Hall" has died away, and even the English political press on the ground of mere policy, is speaking with respect of the great achievements of the Mission-

ary Societies. Now, America comes only second to England in Missionary interest and voluntary offerings for the spread of the Gospel, and its Missionary Societies can readily obtain the workers they require from the students of the Theological Colleges. Now in all Protestant countries the Missionary Societies have rooted themselves through innumerable auxiliary associations deep in the heart of the ecclesiastical organization of the Churches; and—what was hardly thought of 50 years ago—Missionary gatherings and festivals are held in thousands of cities and villages every year with an always heartier sympathy on the part of the people. Now, even in German Universities, courses of Lectures on Missions are occasionally delivered, and Christianity is being characterised by the most advanced Theologians as “the specially Mission Religion,” while the Missions of to-day are recognised and justified as presenting “from any point of view an extremely significant and characteristic phenomenon in the life of contemporary Christendom.”

But the vast progress of Missionary work within the Protestant Churches may be more distinctly seen from *a few comparative figures*. At the end of last century, there were only 7 Protestant Missionary Societies in existence, and of these only 3 had been in operation through the greater part of the century (the Society for the Propagation of the Gospel which worked chiefly among the English Colonists, the Halle and Denmark Society, and the Moravian Mission) while 4 of them, the Baptist, London, Church Missionary, and Dutch (Rotterdam) Societies, were founded from 1790 to 1800. At present instead of 7 there are 70 Missionary Societies in Europe and America alone: in Great Britain 27, in America 18, in Germany (including Basel and Sleswig-Holstein) 9, in Holland (not including Auxiliary Societies) 9, in Scandinavia, Denmark and Finland 5, in France 1, in French Switzerland 1. In addition to these 70, there must be reckoned not only several independent Missionary Societies in the Colonies as in Australia, Cape Colony and Sierra Leone, and others similar in British India, but there must be included a number of new independent Societies founded and managed by converts from heathenism, which are daughters of the parent English and American Missions. Such are the Native Missionary Society of Madagascar, sprung from the London Missionary Society and largely maintained by the Court, the Hawaiian Society sprung from the American Board of Boston, and now even a Society sprung from it as a granddaughter of the Board, at Ponape in the Caroline Archipelago.

At the beginning of our century, the number of all the Missionaries of these 7 Societies in the field, amounted to about 170, of whom nearly 100 belonged to the Moravian community. Now,

there are in the service of the 70 Societies at work, about 2,400 Ordained European and American Missionaries, with hundreds of Native Ordained Preachers, (some 400 in India and as many in Polynesia) and over 23,000 Native Assistants as Catechists, Evangelists and Teachers, not including the numerous female Agents of the Missions, the private Missionaries, the Colporteurs of the Bible Societies, and the thousands of voluntary Sabbath School Teachers connected with the Missions.

Eighty years ago—if we may venture an estimate—there could hardly be 50,000 Converts from heathenism under the care of the Protestant Missions, not reckoning the “Government Christians” in Ceylon who so soon fell away. To-day *the total number of Converts from heathenism* connected with our Mission Stations may be safely estimated as at least 1,650,000 ; and the year 1878 alone showed an increase of 60,000, or more than the whole number at the beginning of the century. Of this total, about 310,000 belong to the West Indies, from 40, to 50,000 to Western Africa, 180,000 to South Africa, over 240,000 to Madagascar, about 500,000 to India, Ceylon and Burmah, 90,000 to the Indian Archipelago, about 50,000 to China, and over 300,000 to Polynesia. From these figures it is already evident what an important series of Coastlands, and especially how many Islands are already Christianized and won for the Church.

The extraordinary *growth of the individual Societies* might also be dwelt upon. Several of them have now grown in our century like giant trees, whose branches extend over half the globe. The Moravian Mission, the greatest of the early Societies, had in 1821 altogether 26 Stations, with 161 male and female Missionaries, and about 20,000 Converts : now it has 95 Stations, with 327 Missionaries and 73,170 Converts. The Church Missionary Society of the Church of England founded in 1799, has now 185 Stations with 207 Ordained European Missionaries, 200 Native Preachers, 2,740 European and Native Teachers and Evangelists, and 124,794 Native Christians in its connection. Its income has risen from £25,000 in 1820 to £200,000 in 1879. And similar progress has been made by the Society for the Propagation of the Gospel, by the London and Wesleyan Societies, by the American Board in Boston, and in smaller proportion likewise by the German and other Societies.

The following signs of progress may also be quoted. Eighty years ago *the total contribution* of the Protestant Churches for Missions to the heathen, did not amount to £50,000 a year ; now the yearly income of the various Societies has risen to fully £1,250,000 of which about £700,000 is contributed by England

nearly £350,000 by America, and £150,000 by Germany and Switzerland. This total sum is about five times as much as is contributed by the Roman Church for its Missionary Propaganda, the whole income of which in 1878 was only £244,220.—Eighty years ago, the number of all the *Protestant Mission Schools* did not exceed 70 ; now there are according to accurate computation 12,000 Protestant Mission Schools with more than 400,000 scholars, male and female, besides hundreds of native students preparing for the Christian Ministry in many of higher Educational Institutions and Theological Seminaries. In India alone we have now 2,500 Mission Schools ; in Polynesia the Wesleyans alone have 1,705 Day Schools, with over 49,000 scholars ; in Madagascar the London Society alone has 784 Day Schools, with 44,794 scholars ; the Church Missionary Society at its various Stations has 1,504 Schools, with 57,380 scholars.—At the beginning of our century the *Holy Scriptures* were printed in some 50 translations, and these were disseminated in not more than 5,000,000 copies. Since 1804 when the British and Foreign Bible Society was founded, *new translations* of the Scriptures, or of their most important parts, have been made into not less than 226 languages and dialects—the whole of the Bible into 55 new languages, the New Testament into 84, portions into 87 ; and the number of Bibles or of portions distributed since that time now amounts to about 148,000,000 copies. The most of these translations have been made by Protestant Missionaries, and during the last 70 years they have introduced from 60 to 70 unwritten tongues into the series of literary languages.

Of still more value than mere statistics, is the proof of progress given by the deep and wide *moral influence of the Gospel* during the period under review, as seen now in the growing regeneration of whole heathen tribes, and even of whole heathen nations. The incalculable extent of this influence among them is shewn by the advancing transformation of their whole social life, by the passing away of the abominations of thousands of years upon the introduction of the moral conditions of spiritual existence, by the gradual dawning, after the heathen night of self-degradation for centuries, of the true Bible view of human dignity and self-respect—the fundamental condition of all genuine culture. The family relations, the training of the intellect, and the whole order of society are being everywhere more irresistibly laid hold of and renovated by the Christian Missions year after year. We shall see the evidence of this afterwards in detail ; a few historical references will here suffice. Even 30 years ago, the doubt was frequently raised as to whether the Gospel *could* raise and save the most degraded heathen

tribes, so as to become to them "a savour of life unto life." But to-day the Portuguese would no longer venture to treat the Hottentots as no higher than a race of apes, or to declare them incapable of being Christianized. The notice is no longer seen on any of the Church doors in Cape Colony that "Dogs and Hottentots are not allowed to enter," as at the time when Dr. Van Der Kemp had to struggle for a recognition of the human rights of these oppressed aborigines. To-day, no one would care to use the words of the French Governor of the Isle of Bourbon—who exclaimed to the first Protestant Missionaries to Madagascar: "What! would you make the Madagascars, Christians? Impossible! They are mere brutes; they have no more soul than the beasts that perish." No one would now venture such words who looked round on the hundreds of Christian communities in that island, where the London Mission alone has 386 Native Ordained Pastors, 156 Native Evangelists, and 3,468 Native Lay Assistants and Scripture Readers! Even 20 years ago, Englishmen who had travelled round the globe have been heard by ourselves to affirm, that the aborigines of Australia were absolutely incapable of receiving the Gospel, and could only be trained even to understand it by a long preparatory education. To-day, this opinion is amply confuted by the fruits of the Moravian Mission in Gippsland with its neat churches, its cleanly dwelling-houses, and its 125 baptized natives. We have, indeed,—as was shewn at the last Meeting of the Evangelical Alliance in New York,—the proof finally established by Missionary statistics, which cannot be called in question, that even the most sunken of the heathen, just because they are men, can listen with intelligence to the sound of the Gospel and learn to believe in it. And therewith we have the consoling evidence that no race is so spiritually dead that it cannot be animated anew by the Glad Tidings; that no language is so barbarous, that it cannot receive a translation of the Bible; that no heathen soul has become so brutish that a new creature in Christ cannot arise out of it; and, therefore, that our Lord and Master is even now manifesting Himself before our very eyes as the Way, the Truth, and the Life to all mankind, and that He gave His followers no impossible commission, when, embracing all human sorrow and need in His view, He commanded: "Go ye unto ALL the world, and preach the Gospel to EVERY CREATURE!"

After this brief but encouraging glance at the general progress made during the last eighty years, we shall endeavour to show somewhat more particularly, how far the Divine Commission is even now being carried out by the faithful "Ambassadors of Christ."

II. THE PRESENT OPERATIONS OF PROTESTANT MISSIONS.

IN order to give a more definite idea of the extent of the present operations of the Protestant Missions, it will be necessary to take a survey of them in some detail; but we shall confine ourselves, as much as possible, to general outlines of the principal regions without attempting to represent all the work that is being done. Our object is rather to furnish a view of the characteristic and leading forces in the field, and at the same time to form some judgment regarding the suitableness of the present methods of working. For our purpose, then, of giving a broad, clear outline, rather than a complete representation in detail, the subject may be arranged under the two principal groups of—1. *Missions among uncivilised races*, and 2. *Missions among civilised peoples*, and it will be most suitable to follow the great Natural Divisions of the globe as far as possible. We shall therefore first survey the principal Missions working among the uncivilised races of the South Seas, America, and Africa, and then those working among the civilised peoples of Asia, in Turkey, India and Japan; and where the two classes are found in the same country, we shall take them together.

I. MISSIONS AMONG UNCIVILISED RACES.

I. AUSTRALIA.

THE difficult beginnings of Missionary work among the aborigines of Australia, those lowest members of the human family, have somewhat lightened up the spreading darkness of death among them, with the rays of the Gospel. The rapid extinction of this race, although not entirely prevented, has been at least delayed, by Christian Missions. Though small in extent these Missions are sufficient, as has been remarked, to disprove the unbelieving assertion that there were human beings so sunken as to be incapable of responding to the winning voice of the Good Shepherd. The Stations of the Moravian Mission in the Wimmera district and at Ramahyuk in Gippsland, have grown into pleasant villages, with neat houses and churches, and 125 Christians—whose arrowroot, it may be mentioned, gained a prize Medal at the Vienna Exhibition. The Mission of the Presbyterian Church

of South Australia at Point Macley, South of Adelaide, shews, with similar results, what the Gospel can accomplish among the Papuans. Besides these special operations, there are now English Educational Institutions for the children of natives, and certain other Missionary efforts brought to bear upon them by the Colonial Missionaries. The fact is also satisfactory, that the children born in the Stations of Native Christian parents are more healthful and promising than those of the wandering heathen tribes.

II. NEW ZEALAND.

THE same holds true of New Zealand where, however, the Mission is more extended, especially upon the Northern Islands. The Maoris, prostrated by protracted wars and rapidly vanishing before the advance of ten-fold more numerous white colonists, now number only about 30,000 souls, and present no longer the same flourishing Mission field. The principal work among them is still done by the Church Missionary Society, with 16 European Missionaries, 27 Native Pastors, and 220 Native Teachers. The number of their converts is now 10,315, and as they are always increasing, the Missionaries are looking forward more hopefully to the future. The Wesleyan Mission, after having suffered severely from the war, now reckons again several thousands of Maori converts, but like the Society for the Propagation of the Gospel, works mainly among the mixed classes and the colonists. The Station of the North German Society still remaining, has settled into a Pastorate to a mixed community. On the other hand, the Hermannsburg Mission still carries on direct Missionary work at 3 Stations.

III. THE EASTERN ARCHIPELAGO.

New Guinea.—New Guinea is the first large Island which we meet in passing north from Australia. In the North-West, work has been prosecuted by the Dutch Missionaries, and in the South-East, since 1871, by the London Missionary Society mainly through Native Evangelists from the neighbouring islands. The deeply sunken state of its inhabitants still living in the Stone Age, the dividedness of its tribes, and the multiplicity of its dialects—25 of these being spoken on the South coast within a range of 300 miles!—combine to render Missionary progress very difficult. New Guinea is far from whitening yet to the harvest, rather is it but a hard stony ground upon which the good seed is being sown; yet even here some first-fruits have already ripened as a joyous earnest of the future.

Celebes.—In Celebes we find the crown of all the Dutch Missions in the region of *Minahassa*, which has now become a Christian peninsula. Out of a population of some 114,000 inhabitants more than 80,000 have been converted. They are divided into 199 communities, with 125 schools. Now that the Christians are forced to depend more upon their own resources, the want of proper training to the duty of self-support is being practically felt among them.

Java and neighbouring Islands.—The various recent Dutch Missions in Java and the neighbouring islands shew that Holland is at last making up for her long neglect of these regions. A large Evangelistic Seminary has been founded in Depok. The Christian communities on the islands of Ambonia, Kei, and Aru, and the surviving fruits of former efforts in Timor and Wetter, still call for new Missionaries, who, it is hoped, will soon be found.

Borneo and Sumatra.—The German Rhine Mission works in the South of Borneo, and the English Society for the Propagation of the Gospel in the North, where it is taking an always firmer hold. The Germans have also been working and making rapid progress among the Battas in Sumatra. This Mission has altogether in Sumatra, Nias and Borneo about 3,000 converts, under 25 German Missionaries. A Christian barrier has thus been formed against the further advance in this quarter of the still aggressive Islamism, which the Dutch Government through their use of the Malay language and of Mohammedan officials had been powerfully furthering, without intending it.

IV. POLYNESIA.

THE astonishing progress of our Missions in the South Seas cannot but be remarked. It is even largely due to these Missions that a population is to be found there at all. They have proved the very saviours of the native races by suppressing cannibalism, human sacrifices, and infanticide, and by introducing humanity in war, social order, and pure family relations. All this has been recognised by explorers like Darwin, Meinicke, Waitz, Gerland, Oberländer, so that even travelling naturalists and physicians have been constrained to vindicate the Christian Missions and their moralising influences.

Polynesia.—Polynesia Proper, which is inhabited by the brown Malay race, is almost entirely Christianized. The Missionary operation has here been nearly completed by the work of the London Society, the Wesleyan Society, and the American Board. The

London Mission starting from Tahiti has so completely evangelised the Society Islands, the Australasian Islands, Hervey, Samoa, Tokelan, and Ellice Islands, that there are only a few heathens remaining on the last group. The Wesleyans have flourishing Missions on Tonga and the neighbouring islands, with 126 Churches, 8,300 Communicants, 122 Schools educating 5,000 children, and more than 17,000 attending religious worship. The American Board has transformed the Sandwich Islands into a Gospel land, has united the native Christian communities some years ago into the Hawaiian Evangelical Association, and consigned to its care the further prosecution of the work. This last step, however, seems to have been somewhat premature since the Native preachers are not yet numerous enough both to supply the wants of their home and to prosecute Missionary work upon the Gilbert, Marshall, Caroline, and Marquesas Islands where the greater part of the yet heathen Malay-Polynesians are to be found; and hence the American Board is proposing to strengthen the number of its Missionaries there again.

Micronesia.—In the Caroline, Marshall and Gilbert Islands, as has just been noticed, the agents of the Native Hawaiian Association are working vigorously under the oversight of American Missionaries. But in consequence of the want of labourers, the London Society has also, since 1871, begun upon some of the islands of the Gilbert group. On these smaller islands there has not only been an end put to many barbarous customs, but the activity of the heathen Christians has been awakened in the most remarkable manner. The best of the new converts are immediately sent as seed-corn into the distant regions. This genuine American training to independent activity has been the source of much of the extraordinary success of the South Pacific Missions.

Melanesia.—In Melanesia specially, with its black, curly-haired population, we find the Wesleyan, London, Presbyterian and English Church Missions, engaged in reaping a full harvest. Fiji, which forms a brilliant point in the Wesleyan Mission, only requires a larger staff of European Agents. Sir A. Gordon, the Governor of these now English Islands, spoke at the May Conference of 1879 in striking terms of the Christian transformation of the natives, so recently but degraded cannibals. Out of a population of about 120,000 souls, there are now more than 102,000 regular worshippers in 800 built churches; and in all their houses the habit is to have morning and evening prayers. There are now 1,534 Day Schools in Fiji attended by 42,000 children. Heathenism confined to the mountains and surrounded by the Christian population on the coast is rapidly dying out. The

Loyalty Islands (New Caledonia) occupied by the London Society are in like manner wholly Christianized, although partly Roman Catholic.—A difficult field of labour has been taken up by the Presbyterian Missionaries of the Scotch Free Church along with the Presbyterian Churches of Canada, New Zealand and Australia, in the New Hebrides. The unhealthiness of the climate, the variety of the languages, and the demoralizing influence of godless traders, combined with the degraded state of the population, greatly stand in the way of rapid progress. These Presbyterian Missions have, notwithstanding, 800 Communicants already, 100 Teachers, and 3,000 natives under Christian instruction. Working side by side with these upon the New Hebrides, as well as upon the Santa Cruz and Solomon Islands is the Mission of the English Church, to which the noble Bishop Patteson fell a sacrifice in 1871. This mission, in distinction from all other Societies, works on the plan of instructing native youths from the different islands for some months every year on Norfolk Island; and then sending them back to their homes to spread the knowledge of Christian truth thus acquired. During the more favourable seasons of the year the European teachers of these youths visit the different islands themselves in order to gain new scholars. Longer experience is required to determine the value of this system.

To sum up : in Polynesia Proper the number of Communicants at present amounts to 36,000 ; in Micronesia to about 1,600 ; in Melanesia to fully 30,000—altogether about 68,000. The whole number of Christianized Natives in the Polynesian Islands connected with the Protestant Missions cannot be less than 340,000 souls. The great want is still *more labourers*, and especially the training of many more Native Pastors, which would require the establishment of a higher English Seminary for Polynesian students.

V. AMERICA.

North America.—Only a few rapid glances can be given to the Missions among the uncivilised races of North America. The Moravian Mission in Greenland and Labrador still quietly prosecutes its work of patience and love. It is now essentially organised into a Christian Church, but aggressive Missionary work is still directed upon the scattered remains of the heathen Esquimaux and the unconverted tribes in the North of Labrador.—The Danish Mission in Greenland prosecutes its efforts at 8 Stations, with 10 Missionaries and a Native Preacher.—The Wesleyan Methodists and the English Society for the Propagation of the Gospel, carry on their operations not only among the Colonists but among the Indians of Canada and of the Hudson Bay Territory. Extensive

work is also done by the Church Missionary Society in the Dioceses of Rupertsland, Saskatchewan, Red River, &c., and in spite of the strong counteraction of the Catholic Mission and the devastations of the "fire-water" with which the white merchants flood the Indians, the number of Native Christians is rapidly increasing, so that there are already found at the 24 Stations of this Society 10,472 Converts, with 12 Native Pastors and 21 Schools.—Looking now at *Columbia*, along the coast of the Great Ocean, we find a very remarkable movement in connection with the same Society. A schoolmaster, William Duncan, proving himself a practical Missionary genius, equalled by few in recent times, has converted a multitude of the most degraded and even cannibal Indians, and in his Metlakatla he has founded a civilised Christian community in the wilderness with a religious, moral and social organisation, and even now with a wonderfully flourishing trade. It has excited the astonishment of the poor ignorant Indians around, and is making more of them desirous of the blessings of the Gospel. It has also shewn to the world by a splendid example, how Missions can become effective in saving the Indians from extermination, and transform them into Christian communities. This man acquired the language in less than six months, so that he could preach his first sermon, which he had to repeat nine times on the same evening, because there were nine different tribes living in the village, the members of which would not venture to gather into one assembly—a striking indication itself of their social condition. He now stands at the head of a community of some 800 persons, who have built the largest Church between that place and San Francisco, together with Parsonage, Schools, Warehouse, and Factories, and who are even now planting Missionary Colonies at a distance. Lord Dufferin, the late Governor of Canada, on his tour of inspection in 1876, could not find words to express his wonder at what he saw. Separation from heathen surroundings and removal from base European influences, training to steady labour and honourable trade, and the establishment of civil regulations founded upon the Indian customs, so as to preserve what was good in these, next to the transforming power of the pure preaching of the Gospel, have formed the secret of this remarkable success. The Church Missionary Society has already 4 Stations in the region, with 1,150 Native Converts.—*Alaska*, which was lately ceded by Russia to the United States, next to Greenland the most northern sphere of Protestant Missions, has also now been entered upon by American Missionaries.

The Protestant Mission among the remainder of the *Red Indians* in the United States,—a sort of Ben-oni of Missionary effort

—can only be briefly referred to. The Red Indians may probably amount to 300,000 souls. The Moravian Mission (with 3 Stations in the U. S. and a fourth in Canada having 319 converts) first of all, then the American Board, the Presbyterians of the North and South, the American Missionary Association, and lastly the Protestant Episcopal Church—along with the Roman Catholics—have been and are working among them. It is but too well known how terribly the Red Indians have suffered from the Whites, who instead of ministering to them the Gospel, have only approached them with powder and lead, and hurried them by brandy into early graves. But since the “peace-policy” of President Grant put the Indian connections into the hand of Christian denominations, better days appear to be dawning upon the unfortunate aborigines. According to the competent judgment of Mr. Brunot, the Chairman of the U. S. Board of Indian Commissioners, all the survivors of the Red Indians belong to about 130 tribes, divided over 90 reserve districts, and speaking some 50 different languages. Some 20,000 of them now belong to the Christian Churches including the Roman converts; 250,000 are partially or wholly civilised; and about 75,000 still lead a savage life, subsisting by the chase. It is therefore too late to be raising the question now, as to whether they *can* be civilised. The Cherokees, Choctaws, Creeks, Chickasaws, Seminoles and others, among whom chiefly the American Board, the Presbyterians, and the Baptists of the South have been labouring, have now put that doubt to rest with their Churches, Schools, Seminaries, Newspapers, Legislative Assemblies and Codified Laws,—aye, with their spiritual and moral life which compares very favourably with that of their white neighbours in Missouri, Arkansas, and Texas. Thus there are more than 2,000 of the Creeks and 2,500 of the Choctaws and Chickasaws in full membership with the Church. The Missions of the Episcopal Church, of the Presbyterians and of the American Board among the Dakotaws, that of the Presbyterians among the Nez Percès Indians, and that of the Methodists among the Yakamas, are all making progress; and again they are verifying the old experience, which so many a Colonial Government will only learn after much expense and failure, that *one Missionary might save many a soldier*. If the progress among the Red Indians is slow in many places, let it not be forgotten how very difficult it is for them to receive the Gospel from the former oppressors and persecutors of their race.

The widespread opinion that the Red Indians *must* die out is to-day confuted by the fact, that the Christian Indians at least begin again to increase in several places, and that their outward prosperity is also rapidly advancing. The Gospel, now proclaimed among them by some 60 American Missionaries, is approving

itself in their experience as a "savour of life unto life;" whereas the usages and wants of civilisation introduced among them without any of its morally renovating power, have been proved to bring on their destruction, as in the case of all other uncivilised races. More than 40,000 Indians can now read, and the number is increasing by at least 1,200 every year. In 1868 they inhabited only 7,476 ordinary dwelling-houses; in 1877 the number had risen to 21,199. In 1868 they had only 54,207 acres of land under cultivation; in 1877 they had already 292,550 acres. In 1868 they reaped from those lands 467,363 bushels of corn; in 1877 the amount was 4,656,952 bushels! And the same ratio of increase holds of their cattle. Surely these are not signs of approaching extermination! Evidently the passing over of the Indian question in America from unprincipled political agents and depredators to the Christian Churches, has inaugurated a change for the better. But so much the more clearly has the time come for a more vigorous prosecution of the Missionary work, in order to correct much clamant wrong and gradually to restore the lost confidence of the Red Indian in the white man. The questions may be raised as to whether the present number of Missionaries can be increased: whether more haste must not be made if the rapidly vanishing remains of other tribes are to be saved: whether the previous policy of collecting the Red Skins in masses on the "Indian Territory" and other great reserves, can be safely carried out without injuring the rights of particular tribes and impeding the progress of Christianity among them by bringing so much rude heathenism forcibly together? These are questions which are now earnestly engaging the attention of the friends of Missions in the United States.

The great work of Christian evangelization and education going on among the *Negroes in the United States* may be passed over, as universally known. The Jubilee Singers from the Fisk University in Nashville, Tennessee, gave lately to the half of Europe an agreeable and surprising proof of what is being done. It need only be remarked that since the war, more than 1,000 Churches have been built for them in the South, and hundreds of thousands of the emancipated slaves have attached themselves to the Methodist and Baptist Churches. The American Missionary Association has in operation among them 26 higher Schools with about 6,000 pupils in training to become Missionaries and Teachers; and 209 of these Negro pupils have already entered upon the work for which they have thus been trained.

Central America.—In Central America we note the Mission of the Moravians on the Mosquito Coast, working both among the native Indians and among the Negroes and Mulattoes, at 7 Stations

with 1,105 Christians. The Missionaries from the Jesuits in Nicaragua have also entered the field, but the Protestant Mission is always making steady progress.

West Indies.—The Moravian Mission is still prosecuting work in this its earliest field. In the Danish West India Islands (St. Thomas, St. Jan, and St. Croix), the number of its Negro Christians has somewhat diminished owing to the pressure of necessitous circumstances; but in the English Islands the number is increasing, and they have now a Theological Seminary in Jamaica. Altogether in both divisions of the islands, the Moravians have over 36,000 Christians, who belong rather to settled Christian Churches than to Mission Stations. They have not yet come up to the expectations formed of them with regard to the self-support of their worship; but the brethren are striving to bring this important Mission field up to this requirement, and they hope to attain the desirable end in about ten years. Similar efforts are being made by the other English Missions working in the West India Islands: *viz.*, the Wesleyan Mission, the Baptist Mission, the London Mission, the Scotch United Presbyterian Mission, the Society for the Propagation of the Gospel, and various American Missions; but we cannot now follow their operations in detail. Of these Protestant Missions, the largest Christian membership belongs to the Wesleyan community, whose latest Report for Antigua, St. Vincent, Jamaica, Honduras, the Bahamas, and Hayti, gives as the number of Native Communicating Members 41,000, and of Hearers over 126,000—not including the 4,200 Members, and 20,000 Hearers in Guiana. The Baptists reckon also a very large number (53,000 including Whites); and the United Presbyterian Mission has (June 1879) 6,691 Communicants. The Episcopal Church, especially in Jamaica and Antigua, hardly falls behind the Wesleyans. And everywhere the numbers are increasing. The social condition of the Negroes, who are often quite impoverished, presents however a spectacle where much improvement is required. Opinions differ as to how far this has arisen from the way in which the emancipation of the slaves was carried through. Notwithstanding this poverty there are many self-supporting Native Churches, especially belonging to the Baptists, which only now and then require a pastor from England. Other Missionary Churches are approaching this noble example: many of the Seminaries have Negroes as well as Whites at their head. The now disestablished Episcopal Church is preparing for self-support; and many of the earlier convert communities of the Church Missionary Society have become parishes under the Anglican Bishop.

Jamaica is now essentially a Protestant country, occupied all over by Christian Churches and Mission Stations, although the larger division of its population does not yet belong to any Church. In the whole of the British West Indies out of a total of somewhat more than a million of inhabitants, it is estimated that about 248,000 regularly attend Divine Service ; that about 85,000 are Communicants in the various Mission Churches ; and that about 78,600 children—of which nearly 45,000 belong to Jamaica—are being educated in 1,123 Day Schools.

South America.—In British Guiana the Society for the Propagation of the Gospel has been making rapid progress in recent years among the Indians of Essequibo and Berbice. It has already gathered more than 3,000, or about the half of the Indians in these regions, into the Christian Church. The Moravians have worked for a long time among the Negroes of Surinam (Dutch Guiana) ; and in Paramaribo where they have had a Station for a hundred years, the converts number 6,592 souls. Although slowly, they have extended their boundaries southwards and upwards into the unhealthy Bush region and even to the Negroes of Auka and Saramakka and westwards into British Guiana. They have under their care more than 21,000 Native Christians who require education and training more than ever, owing to the introduction of Chinese and Hindoo coolies upon the sugar plantations, and a tendency among them to scatter about since the withdrawal of Government supervision in 1872. The Missionary work that is being carried on by the English Church Mission, by the Church of Scotland and other denominations among the immigrant Hindoo coolies just referred to, is also of great interest and importance. Many of these Hindoos return to India bringing not only considerable savings from their work on the plantations, but carrying with them as their best possession that Christian faith to which they are so much more inaccessible at home.

Looking to the southern extremity of America, we find the South American Missionary Society of London carrying on its operations. For a time its work was confined to the instruction of youths from Tierra del Fuego in one of the Falkland Islands ; but it has now established Stations both in Tierra del Fuego and Patagonia, has baptised several dozens of the natives, and has thus at last begun to rouse these lowest of the Indian races out of their deadness. Lately the work of the South American Mission has been extended even to the Indians in Brazil by the planting of a Station in the basin of the Amazon in 1874.

To sum up : The Missions in America to the uncivilised races, are engaged in the north and south of the Continent with the

aboriginal Indians, in the middle (including the West India Islands and Guiana) mainly with the Negroes. Among the former the results have as yet been somewhat scanty, but the present state of the field seems to be promising a rich harvest ; among the latter the results have been very considerable, for even apart from hundreds of thousands in the United States, there are spread over the field tens of thousands of Negro Christians, ministered to in the ordinances of religion by hundreds of coloured pastors. The spectacle on the whole, may well gratify all friends of Christian Missions.

VI. AFRICA.

It is otherwise with Africa, the home of the Negro. This vast Continent has suffered above all others from the curse of slavery, the darkness of superstition and the bloody sway of iron despotisms. Half of its extent, even now, sighs under the yoke of Islam. Its uniform outline, the long dangerous breakers at its great river mouths, the broad rainless girdle of the Sahara, and the deadly fevers of its tropical swamps long prevented European access to its interior, and have limited the sphere of Missionary work, as yet, almost to the coast lands. But now it is awakening out of its long dark night. The interior having been explored by heroic Missionaries and pioneers is opening up, and the Gospel is advancing upon the newly broken paths from all sides into its very heart. *Forward and inward !* has suddenly become the watch-word of the Missionary here, and it is calling forth increasing effort in this field. And already the hope is established that with the new Scotch and English Missionary settlements around the great inland lakes to the east, a new page has been opened in the future history of Africa. The three chief seats of the Protestant Missions in Africa are on the West Coast, the southern extremity, and at separate points on the East. We shall cast a rapid glance over the operations connected with these bases, and then, having surveyed this division of the subject, we shall add a few practical remarks regarding the method of Missionary work among uncivilised races generally.

WESTERN AFRICA.—Important Missionary beginnings, although as yet not very extensive, have been made by the Paris Missionary Society in Senegambia, by the Wesleyans on the Gambia (with 7 Stations and 645 full Members) by the Mission on the Pongas which is carried on by Christian Negroes from the West Indies under the supervision of the Bishop of Sierra Leone, by the United Presbyterians of Scotland in Old Calabar (with 5 Stations and 181 Communicants), by the English Baptists on the Cameroons (with 4 Stations and 150 baptized converts), by the Corisco and Gaboon Missions of the American Board, and now likewise by the

American Presbyterians. In the midst of these lies the greater Missionary region of *Sierra Leone*, much more fruitful and strongly occupied ; which is one of the few fields in Africa where the Missionary activity has passed into parochial supervision, the Church Missionary Society having discharged its communities from the Missionary bond and arranged them into parishes under the Bishop. The small English peninsula of *Sierra Leone* proper is to-day a Christian region, whose population is divided in the main between the English Church and the Wesleyan Mission, the latter having now 32 Churches, with 5,675 full Members, more than 16,000 Hearers, and 2,600 children in attendance upon 22 Day Schools. A not inconsiderable number of Christians belongs also to the Lady Huntingdon Connexion and to the United Methodist Free Church. The Fourah Bay College, founded for the training of Native preachers, is gradually making progress. In the Negro republic of *Liberia*, which gave rise at first to too great hopes, we find several American Missionary Societies in operation, namely, the Methodist Episcopal (43 Churches with 2,200 Members), the Protestant Episcopal, the Presbyterian, the American Missionary Association, and lately also the trained agents of the Fisk University, Tennessee. How far the Negroes re-imported hither from America, will develope an independent capacity for diffusing the blessings of Christian civilisation, must be determined by longer experience.—On the *Gold Coast* and the *Slave Coast* the English Wesleyans, the Basel Missionaries, and the North German Missionary Society, are working side by side. The attempts of the Wesleyans to press forward to Ashantee appear to have been again abandoned for a time. On the *Gold Coast*, however, they are making continuous progress (14 Stations, 6,630 Members, and 37,000 Hearers). The Basel Mission which has borne the heat of the day for more than fifty years in this burning region, has extended its operations over Akkra, Adangme, Akuapem, and Akem, and has lately planted a first offshoot in Ashantee. It has 9 chief Stations, 13 out-stations, 4,000 Negroes gathered into Christian Churches, and 1,130 scholars in 41 lower and higher Schools. Its agents have translated the Scriptures into Ga and Otchi, introduced all sorts of trades, laid out regular plantations, and founded pleasant Christian villages before which the primeval forest with its noxious vapours is beginning in many points to give way. The smaller North German Society which has undergone great losses from war and disease, carries on its work on the *Slave Coast* at 4 Stations, with some hundreds of baptized converts.—In *Yoruba-land* Missionary effort has been advancing, although somewhat slowly from various causes. Here, besides the South American Baptists, the Church

Missionary Society is carrying on work at 11 Stations, with 5,994 Native Christians and 1,567 scholars, while the Wesleyan Missions in the districts of Yoruba and Popo have altogether 6 Stations with 1,082 members, and 3,500 Hearers. By the latter branch the Gospel Mission touches the blood-stained lands of Dahomey. It is also gratifying to find that the important Mission work in Abeokuta is again gradually reviving.—On the *Niger* we meet the interesting spectacle of black ministers and teachers alone being employed under the Negro Bishop, Crowther, in connection with the Church Missionary Society. Consecrated in recent years by the blood of its martyrs, this branch has lately been vigorously overcoming its initial difficulties, and already numbers 1,500 Members at 10 Stations,—an earnest that Africa must be chiefly won to the cross by Africans.

SOUTH AFRICA.—Passing over the Congo-Livingstone River, where a Mission founded by the East London Institute for Home and Foreign Missions, has been striving since February 1878 to press into the interior, and over the dead field of the Portuguese Catholic Mission in Angola and Benguela, we come to South Africa. Here on the coast in *Ovamboland*, we meet the outposts of the Protestant Missions in the Finnland Lutheran Stations among the Ovahereros, 4 in number, founded since 1870 as offshoots from the Rhine Mission. This Rhine Mission in *Hereroland*, after the devastations of long wars, has been lately making rapid progress. At 13 Stations it numbers 2,500 baptised converts; and its agents have rendered the New Testament and the Psalms into Otyiherero for the benefit of the black pastoral people of the region, who are mostly of gigantic stature—often seven feet in height. The Rhine Mission has been working also in the neighbouring *Great Namaqua land* since the Wesleyans withdrew from it, and it has now 6 Stations, with about 3,300 baptized converts.—Here we pass on from the black Negroes to the yellow-brown Hottentots. In *Little Namaqua land*, a region much wasted by drought and famine and the immigration of European miners, several Stations have had to be abandoned owing to the exodus of the starving inhabitants; but both Missions are striving to gather and to save the remains of the vanishing tribes. On the other hand, the Rhine Mission of Cape Colony here has several communities at 10 Stations, embracing 8,000 converts, who are now strong enough to be self-supporting.—*Cape Colony* and its neighbouring States may be regarded as the chief centre of Protestant Missionary activity in Africa, both as regards the number of Societies at work and the vigour of their operations. The Colony has become, on the whole, a Protestant country; the daughter Churches of the Anglicans and dissenters have developed themselves to a certain

independence ; and the work among the white colonists advances hand in hand, with that among the aborigines and the mixed population. This applies to the extended activity of the Society for the Propagation of the Gospel of the English Church, and to the operations of the Dutch Reformed Church which for so long a time did nothing for Missions. We shall not particularise the 13 Missionary Societies connected with England and the Continent that are working here, but shall confine ourselves to the briefest summary. Some of these Societies, working from certain stations in Cape Colony as their bases of support, are directing their efforts *northwards* in order to press beyond the British boundaries into the interior of South Africa. Thus the London Society Missionaries having trained their stations in British Kaffraria to something like the independence attained by those in Cape Colony, are giving their energy to the *Bechuana* Mission, which is always diffusing more light and blessing, especially from Kuruman, in spite of many external disturbances. The Moffat Institute (so named in honour of the founder of the Mission) was transferred to this place in 1876.—The Berlin South African Mission, whose operations notwithstanding very limited means extend over the whole of South Africa, has 42 Stations equipped with 6 Superintendents, 53 Ordained Missionaries, and several colonists ; with altogether about 8,000 Christian converts in Cape Colony, British Kaffraria, Orange River Free State, Natal, and especially in the annexed Transvaal.—The Paris Mission among the *Basutos*, having recovered from the devastations inflicted by the Dutch Boers of the Orange State, has grown under the care of 15 Missionaries and 90 Native evangelists till it now embraces 15 chief Stations, 66 minor Stations, with 4,000 Communicants, 21,000 Adherents, and 3,121 Scholars.—Further the Hermannsburg Mission, working among the Bechuanas of the Transvaal and adjoining territories, as well as among the Kaffirs in *Natal* and *Zululand*, has established 49 Stations, where about 4,000 have been baptized. This Mission suffered most from the late war, thirteen of its Stations having been destroyed. The Hermannsburg and the Swedish Missionaries were compelled to abandon Zululand for a time.

Other Societies, on the other hand, have extended their operations to the East and the North-East, in order to evangelize the *Kaffirs* in the British and free territories. This course was adopted by the Moravians, who in their Western province have now in charge 8,886 Converts at 7 Stations, and other 2,000 in the East at as many Stations. On this Eastern side their Mission is pressing always more vigorously and successfully into the heathen districts.—The Wesleyan Mission, in like manner, embracing the Bechuanas in the *Orange State* and the coloured

population in the diamond fields on the Vaal, is advancing always more eastwards through the Kaffir districts as far as Natal. Including Colonists and Natives, it is estimated that there are now about 17,000 in full Membership connected with this Mission, at 69 Stations. It is to be hoped, that the hard Missionary ground among the Kaffirs will not be found to have become still harder in consequence of the war. The "tribal system" according to which the property of a settlement does not belong to individuals but is a common possession, is found more and more to be a great impediment in the way of social progress, and the cause of the obstinate endurance of barbarous customs and laws. Were it set aside, as is now proposed by the Government, a great bulwark of darkness would be removed, and the door would be opened wide for the admission of the Gospel.

The capability of spiritual culture possessed by all the South African tribes,—Hottentots, Kaffirs, Fingus, Bechuanas, Basutos, Zulus,—is clearly and promisingly shewn by the Lovedale Institute of the Scotch Free Church Mission in British Kaffraria. Here youths of all these different tribes are brought together under Europeans, and trained to be pastors and teachers, as well as instructed in trades and other practical industries. Three Newspapers are printed, one of them in the Kaffir language, and every Sunday 60 Students go out into the neighbouring Kraals to preach the gospel. A branch Institute has already been founded in Blythwood, on the other side of the Kei. Nothing will form a surer safeguard against future Kaffir wars than the multiplication of such Missionary Institutions. The Free Church Mission is said to have about 2,000 Communicants at 7 Stations in British Kaffraria, and at 3 in Natal. The United Presbyterian Church numbered 911 Communicants at 6 Stations, of which the war swept 5 completely away. The 10 Stations of the American Board in Natal and Zululand had 626 natives in full Membership; and the 11 Stations of the Norwegian Mission had been growing slowly, till unhappily suspended by the war.

The whole number of converts from the uncivilised tribes of South Africa, now connected with the Protestant Mission, is reckoned to be 35,000 Communicants and about 180,000 Adherents.

EASTERN AND CENTRAL AFRICA.—This long neglected region having at last touched the sympathies of the Christian Church, presents an encouraging example of the rapid progress that can be made by earnest Missionary work.

Madagascar.—First of all we meet Madagascar, the bright crown of the labours of the London Missionary Society. This island

stands in Missionary relations to Eastern Africa, somewhat as England does to the European Continent. The extraordinary and even unparalleled progress of the work of evangelisation among the Hovas since Christianity was established as the religion of the State, is well known. In 1868 there were 21,000 Christians connected with the London Society; in 1869 : 153,000; in 1870 : 231,000. This rapid increase in recent years has necessitated, as was natural, a process of internal purification in order to infuse Christian knowledge more fully into the mass of nominal Christians, to purge out more radically the engrained habits and tendencies of the old heathenism, and especially to train native teachers and pastors who may be able to guide the young national Church towards increased self-support and self-development. It is therefore not an indication of retrogression, but rather of real progress, when we find that under these conditions the number of nominal Adherents has lately fallen from 280,000 to about 233,000; while the number of full Members of the Church increased last year by about 6,000, and now amounts to 67,729. The essential character of the work is clearly seen, when it is added, that already 386 Native Ordained Pastors, 156 Evangelists, and 3,468 Native local preachers are reaping this rich harvest field under the supervision of the London Missionaries; that besides the students in higher educational Institutions, there are 44,794 children being taught in 784 Day Schools, of whom more than 20,000 have learned to read; and that the beneficent effects of the royal Proclamation, liberating the imported Negro slaves, have paved the way for the further social advance of abolishing the remaining household slavery. We stand here in presence of a success consecrated, indeed, by much martyr blood, but without a parallel in the history of Protestant Missions, and great enough of itself to vindicate our Missionary work against all gainsayers. In surveying its wonderful blessedness and extent we can only exclaim : " This is the Lord's doing ; it is marvellous in our eyes ? "

It was only natural that other Missionary Societies should be attracted to this abundant harvest field. It however grieved all friends of Missions outside of the High Church camp, when the Society for the Propagation of the Gospel, notwithstanding a general opposition, insisted on the appointment of an Anglican Bishop for Madagascar in 1874. The conduct of the Church Missionary Society in withdrawing from the field was of a nobler order, than this striking instance of subordinating the brotherly duty of rejoicing without envy at the prosperity of other Churches to denominational interests and ecclesiastical forms. Considering the essentially congregationalistic character of the Madagascar

Churches, the attempt to establish the diametrically opposite principles and practices of the High Church party, could hardly fail to lead to confusion. As yet the results of this Mission, as well as of the Catholic Mission, are very limited. Along with these Societies the Missionary Association of the Quakers is also prosecuting work, and has done good service in the cause of the abolition of slavery. The Norwegian Lutheran Mission has also been taking an important part in the work. In 1874 it occupied 6 chief stations, and at present it has 1,000 baptized Members, 4,000 children under instruction in its Schools, and about 20,000 Hearers in attendance upon the religious services.

Mauritius.—The Missionary work of the Church Missionary Society, and of the Society for the Propagation of the Gospel in the islands of Mauritius and the Seychelles can only be mentioned in passing. The latter Society has in Mauritius 1,055 Converts, full Members of the English Church.

Zanzibar.—On the East of the Continent of Africa Zanzibar meets us in the foreground. Its importance arises from the small island of the same name having been for some time the seat of the English University Mission to Central Africa; but especially from the Church Missionary Society having founded in this coast land in the flourishing Colony of Frere Town, near Mombas, a second Sierra Leone to support the English efforts for the suppression of the slave-trade. The influence of this establishment is beginning to be felt even far off. Several hundreds of liberated slaves are here instructed, and with the addition of several African Christians from Bombay, are now gathered into a Church. At two Stations there are already 608 Christians, including those belonging to the reviving Wanika Mission. The Mission of the United Methodist Free Church also is now gradually taking a deeper root here.

Central Africa.—The courageous advance of various Missionary Societies to the great Lakes of Central Africa upon the paths opened up by Livingstone and Stanley is unique in the history of modern Missions. We already see the Missions of the Presbyterian Churches of Scotland on *Lake Nyassa*,—those of the Free Church at Livingstonia, since 1875, and of the Church of Scotland at Blantyre and Zomba since 1876. There the fairest living monument is being raised to the great friend of Africa in the suppression of the slave-trade, the opening of Schools, and the founding of Churches, whereby a garden of God is being planted in the midst of this waste wilderness. Farther to the north, the expedition of the London Missionary Society in August 1878 reached *Lake Tanganyika* in Ujiji, in carrying out the plan of founding a

settlement there. The unwearied Dr. Mullens, the Secretary of the London Society, with great devotion went out since then to assist in overcoming the difficulties of the undertaking, but fell a victim to the climate—to the sorrow of all the Missionary Churches. Farther north still, an expedition of the Church Missionary Society, called forth by Stanley's narrative, planted a Mission on the *Victoria Nyanza* in 1877, at Rubaga the capital of the enquiring King Mtesa of Uganda. On the way from Zanzibar to the great Lake, the intermediate Station of Mpwapwa was founded, and occupied by two Missionaries. The Colony of pioneers at the main Station having been weakened by severe losses, has been strengthened by new accessions, some of whom advance by the Nile and others by Zanzibar. Unhappily the arrival of some French Jesuits has threatened to bring difficulties upon this English Mission. On the other hand, the translation of the New Testament into Suaheli, lately completed by Bishop Steere in Zanzibar, is an important aid to the work of evangelisation, seeing that it is intelligible to several of the tribes on these great Lakes, and even to those in Uganda. In like manner, the recent compact between England and Portugal (June 1879) regarding the opening of the Zambesi to commerce, will facilitate the planting of new Colonies in Eastern Africa. The expedition of the American Board of Boston to Central Africa will, it is hoped, strengthen and extend the work of the English Missions which has been carried on with such noble harmony by all the various branches.

Abyssinia.—The Missionary efforts among the nominal Christians and Jews of Abyssinia carried on by the Krishona brethren in connection with the British Bible Society and by the London Jewish Mission, belong only in part to the division of Missionary work among uncivilised races. These efforts have also been shared in by the Swedish Fosterland Society working out from the Egyptian frontier; and notwithstanding heavy trials, some progress in educational work has been attained. Since the destruction of their Abyssinian Station at Hamasen, this Society is only waiting for more settled times in order to press forward again from Massua and Menza, over the frontier. In order to reach once more their former sphere of work among the Gallas, some Native Christians have been sent out thither to a Station in Gallaland established in 1877. That the efforts of the Krishona brothers, named Mayer, have not been without effect upon King Menelek of Shoa is proved by his recent declaration that he, as a Christian, has abolished the slave-trade throughout all his dominions.—The Missionary work carried on in Egypt will be reviewed when the Mohammedan countries come under our survey.

Pausing here for a little, after this rapid survey of the wide and varied work of Protestant Missions among uncivilised races, we shall endeavour to draw from it *some practical principles regarding the method of Missionary operations in this sphere, that seem now to be established by experience.* Although the application of these in detail will be modified somewhat by particular differences of race, religion, natural endowment and social circumstances, yet they are now generally recognised by the various societies, and their importance is being always more fully felt.

1. The first task of the Missionary among an entirely strange population, will always be gradually *to win their confidence.* In the case of uncivilised races this, however, is often no easy matter. If the Missionary were the first white face that appeared among them, the difficulty would be much less. But this is very rarely the case. Others have preceded him, who were sent thither not by the risen Lord, but by the mere lust of wealth or adventure; and they have but too often shamefully abused their intellectual superiority by applying it to plundering the poor heathen. Thus a first and deeply rooted distrust, if not an absolute hatred, of the foreigner is generally found among them. How hard it then is to believe that any one can come to them for their sakes, and not from selfish motives! In these circumstances the Missionary has, above all things, to make the natives feel that he has come not to take but to give,—not to make capital out of their ignorance but to mitigate their misery. And for this, facts and not words merely, are needed: the facts, namely, of a *life full of goodness and humanity*, which constantly exhibits practical Christian kindness and compassion; and which does not limit itself to periodical presents of material things, lest mere “Rice-Christians” be the only result. There can hardly be a wider natural gulf between men, than that between a cultivated and devout Christian of the Caucasian race, and an uncivilised and benighted heathen of a different colour enslaved by his superstitions; and only Christian love can bridge it over. Mr. Lawes, a Missionary from New Guinea at the Mildmay Conference exclaimed: “I have found, Sir, that human kindness is a key which unlocks every door, however firmly it may seem to be closed against us. The power of human kindness *does* win its way. We are now welcomed along the Coast as the men who bring and make peace; and we are looked upon as friends. In the early days of a Mission like that of New Guinea, very little dependence can be placed on oral teaching. I believe strongly, more strongly now than ever, in the power of a consistent Christian life.” Such is the influence of human kindness and sympathy in even the lowest Mission fields,—It cannot, indeed, be too

emphatically impressed upon the Missionary that *his own life* cannot be separated from the power of the Word of life, if the latter is to be really quick and fertilising. And among uncultivated races especially, the example of the Missionary draws souls much more strongly to Christ than his preaching. As another Missionary (Mr. Hughes of Peshawur) said at the same Conference, "It is an easy matter for a young vigorous Missionary, fresh from the schools and strong in his own convictions of truth, to go rapidly from village to village 'bearing witness,' and then to come home after a long survey, feeling that he has fulfilled his mission; but real Missionary work needs far more than *that*, it needs constant exhibitions of tenderness and love, such as we find so beautifully exemplified by our great Master."—Livingstone, in like manner, has well remarked that *politeness and good manners* in the Missionary are of great value in his communications with even the rudest tribes. His very superiority in culture, the characteristic of modern Missions, will often give rise to the danger of his looking down upon the uncultivated natives and even treating them roughly and superciliously, instead of shewing them that pity which shone in the eyes of the Chief Shepherd when he saw the people wandering about, scattered and lost "as sheep without a shepherd." It is love which is above all wanting, since that alone gives the true discrimination and delicacy of sentiment required in a wise teacher. Yet there have been only too many Missionaries, who have been lacking in this most requisite quality. To say nothing of the conduct of certain Germans in Africa, what can be said of the recent extraordinary case of a Wesleyan Missionary joining in punishing, by bloody slaughter, the cannibals of the Duke of York Island, for their murder of certain native teachers? Whether done from necessity or in order to give a sharp warning, this act of apparent revenge shewed an unprecedented error on the part of a Protestant Missionary, which was too mildly reprimanded by an expression of mere regret on the part of the Wesleyan Conference of Australia, and which was properly protested against by other Missionary Societies as compromising the whole Missionary work in those regions.

2. As regards *the process of Instruction*, the example of the Master will here also be the best guide. In His teaching He followed no artificial detailed system, but implanted in the minds of His disciples *somewhat of the whole of His doctrine of salvation*, in the many fruitful seeds sown by Him on all occasions, and left to grow under the maturing influences of the Spirit. This method is always more surely found to be the correct one, especially among uncivilised races. In the case of those who are not accustomed to

abstract thinking, it is not desirable to systematise too much, but rather to communicate the truth in elementary fragments of the most comprehensible and concise form. On the other hand, experience also shews that the spiritual life of heathen Christians, who cannot read, is apt to be dwarfed by their knowledge being limited to the scanty instruction received before baptism, because they cannot derive much advantage from the subsequent reading and preaching of the Word. The common complaint about the want of growth on the part of those recently baptised, is not unfrequently occasioned by the habit of proceeding too rapidly to baptism. A somewhat extended course of instruction before baptism may therefore be recommended, as a rule, in order to prevent the disappearance or lapse of the convert in the mass of surrounding heathenism, as has happened but too often in Western Africa and elsewhere.* Only where the convert is less surrounded by temptations, as in a quiet interior, away from debasing European influences, and especially where there is a community of experienced Christians who can rear and train the yet weak child of Christ, and in other similar exceptional circumstances, may a short period of instruction suffice. But on the whole, there is no sphere of the Church's work in which it is less possible to proceed by rigid rules than in the Mission field. Here there is needed above all, an unfettered judgment and an independent examination of individual cases. The conditions of the country and the character of the people will necessarily determine a difference of practice. Thus the Negro has almost always something soft, sensuous, excitable, and unreliable in his character; and to meet it he will require a fundamental training and moral discipline, with less of the influences that appeal to feeling and more of those that go to form a solid character.

3. Almost all the Societies make it a rule that their Missionaries shall, as soon as possible, *learn the language* of those among

* The old controversy as to whether a heathen ought to be baptized immediately after he has turned away sincerely from dead idols unto the living God and His revelation in Christ or not, till he has given all the evidences of a thorough conversion, will always lead to a somewhat different practice according to the doctrinal views held regarding the meaning and effects of baptism as a Sacrament. Neither the one view nor the other should be anywhere too rigidly or mechanically applied. The Missionary must, in fact, determine each individual case by its own peculiarities, and he will have to proceed quicker or slower according to circumstances. In this matter a variety of practice already prevailed in the Ancient Church. According to the *Clementines* Niceta was exceptionally baptized after one day of special instruction by Peter (*alioqui multis diebus oportebat ante instrui et doceri.* vii, 34). In another passage (iii, 37) reference is made to a three months' preparation of a moral and religious kind as necessary before receiving baptism. The *Apostolical Constitutions* lay down three years as the period for the instruction of the Catechumen (vii, 32), without however binding those who are distinguished by exceptional zeal to it, because "not the length of time but the nature of the case is to decide"—which is evidently a sound canon.

whom they are to labour. In this connection it is obvious to remark that it is unfavourable to the progress of a Mission to change its agents often from one region to another, where a different vernacular must be acquired. Preaching by means of interpreters is of very doubtful value,—even although such blunders may not occur as happened lately at Lake Nyassa, where an interpreter of one of the Scotch Missionaries rendered “ John Knox ” right off, as “ John the Ox ! ” The importance of the literary work of the Missionaries among those speaking a still unwritten language is self-evident, since it lays the foundation of their future literature in the spirit of the Gospel. The achievements of the different Missions in this respect are very unequal, partly in consequence of the rapid changes of the Missionaries. The *translation of the Holy Scripture* must always be the chief literary task ; but a too rapid translation of the *whole* Bible into a yet unwritten language will have its disadvantages. Many ideas and expressions of cardinal importance for the life of the Christian community in the future, have to be formed and stamped by long prayerful meditation, and only after a complete assimilation of the whole spirit of the language. For a time, the want may be supplied by a translation of the principal portions of the Bible.

4. One of the chief aims must always be *the winning and training of competent native teachers and pastors*. Everywhere education and evangelisation now go hand in hand. And in view of the hopelessness of improving much the natural dulness of most of the older converts, it is evident that the hope of the future rests almost exclusively upon the young. Thorough Schools and in time higher educational institutions are thus indispensable to every Mission. The general effort to train up intelligent Members of the Church must usually precede the special training of native agents for Mission work. If the heathen School be at the very outset made a special institution for the training of native workers, before it has struck its roots into the heart of the community and is fed with proper Christian pupils, its products are apt to be cold, feeble, and unfruitful, as experience has shown. Hence it is more expedient to endeavour at first, by preaching and solid instruction, to lay the foundation of a Church in training intelligent and earnest Members generally. When this has been attained a higher Christian training may then be reared upon it, according to the requirements of the community. It is often most prejudicial when native agents, who have received a high artificial finish, engage in a merely mechanical and unspiritual way in the work of a young Mission. An earnest devoted youth, although possessed of less culture, would be of much more value as a Christian worker

It is a safe rule to give no one more than he can bear without becoming vain of his acquirement. It must be provided above all, that the spiritual discipline of the heart and will shall advance along with the illumination of the intellect.

5. As regards the process of civilising rude peoples generally, *care must be taken that the mere external elements and forms of civilisation be not communicated too rapidly.* If this caution be neglected, the result is too likely to be the ruin even physically of the converts as well as the heathen. Notwithstanding the dislike of the culture-fanatics of our century to biblical instruction, let not the Missionary depart from the established principle that outward things are only to be employed in so far as they stand in a certain connection with the spiritual life. It is one thing to train the converts to habits of labour and industry, to cleanliness and neatness of clothing, and to the acquisition of healthy houses ; it is quite another thing to accustom them to the wants and enjoyments of modern civilisation, for which they have no real need and which they could not well bear. The former constitute parts of a general social progress which is in perfect harmony with the Gospel ; the latter will only tend to enervate them and lead probably to physical, moral and spiritual ruin. This unhappy result but too certainly follows the adoption of mere worldly habits without Christianity, and hence arise the repugnant " caricatures of culture " in the swarthy dandies and dames of Africa and the South Pacific Islands, and even the gradual extinction of so many uncultivated races. It is unnecessary to say anything of the devastations of brandy, which in America especially has so often paralysed the influences of Missions among the Red Indians. But on the other hand, it is found that the Eskimo by abandoning train-oil for coffee, are made much less capable of resisting the severity of their climate. In all such matters much caution and prudence are required on the part of Missionaries. Mr. Murray, an experienced Missionary of the South Pacific, has clearly expressed the correct point of view, when he says, that all progress in civilisation which is to be lasting must not be prematurely pressed upon a people from without ; the people must first be elevated spiritually and morally in order that those wants may be really felt, which awaken a desire for the elegancies and comforts of civilised life. The internal want and the external supply must go hand in hand. From this it also follows that in regard to the introduction of *industry* by the mission, everything must be made subservient to the great spiritual end. However necessary and beneficial may be the introduction of industrial works at Mission Stations, it is not desirable to make them so extensive and complicated as to

require too large a share of the energy and time of the Mission agents. Under such conditions the direction and development of the Missionary work proper, are too likely to be neglected.

6. Along with this caution in imparting the external habits of civilisation, the general duty must be impressed upon the Missionary that he ought to *take all care, even in the case of the rudest peoples, that their christianizing shall not lead to their denationalisation*. Otherwise, there will be a substantial loss of the national energy which will not be afterwards regained. A distinction must be recognised between what may be useful in the national character, were it only purified, and what is to be combated and destroyed. As Bishop Patteson emphatically urges, there is nothing to be altered, but what is manifestly incompatible with the simplest form of Christian doctrine and life. English Missionaries in India have often specially failed to come up to this requirement, from their having entered too little into the modes of the eastern spirit and life to respect sufficiently and to allow what may have a justification of its own kind. Even Englishmen like Patteson admit this. The natural characteristics of the people ought to be studied with a trust that the Gospel is capable of gradually strengthening the weak, light, inconstant character of any people. Muscle will grow upon feeble limbs by exercise, and even wavering souls will acquire a steel-like hardness. The living water of the Divine Word, like a chalybeate spring, contains in itself a special source of strength. A very objectionable beginning of this process of denationalisation is frequently found in the undesirable *Europeanising of the Native worker*. This not only increases his demands upon the Mission fund in an entirely unnecessary manner, but puts him also into a false relation to the people. So far as is compatible with his Christian training, he ought to remain in his modes of life a complete member of his own society. It is only thus that the native community can maintain him. On this point many mistakes have been made. How far these have arisen from the unsatisfactory quality of the European workers may be suggested, in a friendly spirit, to the reflection of the heads of the various Societies. This tendency is unfortunately strengthened in India by the prevailing habit among the Native Christians of wearing European dress in order to obtain higher pay as clerks, writers, &c.

7. As regards *the men required in this field*, there can be no doubt that *men of power* are needed to work formatively upon the character of uncultivated races,—men equally distinguished by superior intellect and strength of character. A heathen country is not to be conquered by a host of insignificant European Mission-

aries who only encumber the work of more competent labourers. The Natives themselves must be trained more and more to take up the task. Hence men are needed in the Missions who can make it the clear end of their efforts *to win competent workers from the Native community, and to train them to lead the Native Church gradually to complete independence.* Thus the duty is laid upon every foreign worker in the Mission field that he labour with insight, self-denial, and humility, towards *making himself superfluous and even seeing natives advanced into his place.* The old view that Missionaries must become pastors of Native Churches is now being generally given up, as it is entirely in America. Even the industrial establishments must in time be separated from the Mission and handed over to the private management of natives. The whole disposition and arrangement of the Mission staff ought to give the heathen community the impression that it is not permanently established there, but will always press forwards to further Mission fields. Only thus will the true Missionary spirit be breathed into any young community and cherished in it.

8. Arrangements should always be made so as to keep in view *the ultimate release of the Home Mission Funds from the expenses of the Native Churches.* The salaries of the European Missionaries and the erection of buildings, always form the principal outlay at the several stations. Where European Missionaries largely do the work, more expensive buildings must be required for the sake of their health than are needed for natives ; and the burden must fall upon the Mission funds. Where, on the other hand, training of competent native workers has been made a leading aim from the first, within a growing substantial Church, the nature of the buildings erected will be more a matter for the Native Church, seeing they are to be afterwards entirely used by its own members. It is now being universally recognised that it is too much to expect that Home funds only shall be used to build all the chapels and dwelling-houses for the swarthy preachers and teachers of coloured communities. They ought, as soon as possible, to build their own churches and houses in a simple native style themselves, and this will happen all the sooner, if the community has not been Europeanised.

The *general result* of past experience may be summed up by saying that the main work must be done by natives, although for a time under the supervision and direction of Christian Missionaries. Hence the training of competent native workers is now of supreme importance, even in the lowest Mission fields. No doubt there is a possibility of advancing too rapidly in this direction, but the habit is much rather to go too slow. Our stations are generally

too far behind in these respects, and the Missionaries cannot keep too clearly before them the great end of raising the Native Christian Churches to that desirable condition which has been summed up in the three cardinal words : self-support, self-government, self-development.

II. MISSIONS AMONG CIVILISED PEOPLES.

PASSING now to the Protestant Missions among civilised peoples, we shall survey them successively as they appear in Mohammedan countries, in India, in China, and in Japan. Here, where Christianity has come into collision with developed heathen systems, whose religious ideas and prescriptions permeate the whole social and political life, and make the community a sort of closed citadel of anti-Christian habits and feelings, and where a peculiar culture controls the spiritual power of the people, and uses its philosophical and literary resources to resist the advance of Christianity, *the difficulties of the Missionary enterprise are at their greatest*, and consequently its results have always been for a time relatively small. But here, on the other hand, it is encouraging to note that when once the old traditional beliefs have been discredited in the public opinion by the introduction of Christian enlightenment, as is now the case in most of these countries, the time seems not far distant when results so much the more vast and lasting are about to appear.

I. MOHAMMEDAN COUNTRIES.

The Turkish Empire generally.—As regards the Ottoman Empire, the greatest part of the work done in it by Protestant Missions, is carried on mainly by the American Board, and by the American Presbyterians. After some decades of very difficult preparatory labour, a new and more hopeful period for the Missions has dawned since about 1860. The chief efforts have as yet been necessarily directed towards the re-awakening of the Eastern Churches, and the infusing of a Protestant spirit into them. This has been undertaken not only for their own sake, but because their petrified condition has hitherto brought Christianity into disrespect with the Moslems, so that their resurrection must form the bridge to the Mohammedan heart : and because the Turkish law still makes the direct working of the Missions upon Mohammedans a practical impossibility. Disappointment is sometimes expressed regarding the continued fruitlessness of the Protestant Missions in Turkey, since the Sultan was compelled by the Crimean War to guarantee

"religious liberty." It is unfortunate, however, that the Turks understand by religious liberty something quite different from what we do. Religious liberty in the sense that every one might worship God in the religion in which he was born, has been enjoyed in every Moslem country since the time of their Prophet. But religious liberty in *our* sense, as full political equality between Christian and Moslem, and as tolerating conversion from Islam to Christianity, *cannot* be guaranteed by the Sultan without an open violation of the clear expression of the Koran. As Sir Henry Elliot has said in a letter, in the Government Blue Book (1875), "the right of making proselytes from the religion of the State neither has been given, nor was intended to be given." An apostate from Islam, according to the law, ought to be killed unless he repent of his error within three days. Religious liberty is not to be expected in Turkey so long as the Sultan is the spiritual Head or Khalif of Islam. It is, therefore, not surprising that the number of converted heads of Mohammedan families in the Ottoman Empire, who have had to risk life and everything with their conversion is limited—so far as known—to 3 in Constantinople, 3 in Cairo, and 3 in Jerusalem.

Such being the case with the Mohamedans, the efforts of the Missionaries have been mainly directed upon the *Eastern Churches*; and the impossibility of carrying through internal reforms, soon led to the founding of independent Protestant Churches, whose number is already considerable, and whose spiritual influence is always perceptibly increasing.

Turkey Proper.—In Turkey Proper we find not less than 17 Protestant Missions and Societies in operation. By far the greater part of the work is being done through the agents of the American Board among the Greeks, Armenians, &c., except in Syria which was mainly given up to the American Presbyterians in 1870. The Board having divided the whole region into Western, a Central, and an Eastern Province, conducts operations from Bulgaria on the Balkans (Eski Zagra, Samokow, &c.) to the Tigris in Babylonia, through the whole of Asia Minor. And here, in the midst of the old lifeless Churches, it has reared a new *Protestant Eastern Church*, which has already 92 distinct Churches, with about 6,000 Communicants, 300 Day Schools, with more than 11,000 pupils, 20 Colleges, Seminaries and higher Schools, with about 800 male and female students, and 285 Preaching Stations. In these various departments there are at work 132 Americans as Professors and Missionaries, and 500 Native Preachers and Teachers. In the Western Province, including Constantinople with the Robert College (a University with about 230 Students of twelve different nationalities taught in the English language) Brusa, Marsovan

with a Theological Seminary, Cæsarea, &c., we find 30 Churches, exclusive of those in Bulgaria, with more than 1,500 adult Members. In Central Turkey, including Marash with a Theological Seminary, Aintab, &c., there are 26 Churches with 2,600 Members. In the Eastern Province, including Harput with a Theological Seminary, Van, &c., there are 33 Churches with more than 1,800 full Members. These Churches are all Presbyterian, constituted on the basis of the Westminster Confession and governed by provincial Synods. Many of them have long been self-supporting. And as a proof of what the native preachers can do, a Missionary has stated that one of them is deservedly called, "the Spurgeon of the Church."

Egypt.—The same mode of operation is found in Egypt. Here the Missions are mainly directed towards the Copts, among whom the American United Presbyterian Mission has been labouring for 25 years with growing success, as well as among Syrian Christians, Jews, and Mohammedans. From Alexandria and Cairo, up the Nile to Nubia, there are 6 organised Churches with Elders and Deacons, 28 Out-Stations with regular services, 650 Communicants and about 1,800 Hearers. The 8 American Missionaries and 6 female Teachers are assisted by 4 Native Pastors, 7 trained Preachers, and 70 Native Evangelists. These young Churches already contribute more than £2,000 a year for the work of Evangelisation. In 30 Day Schools there are 1,424 scholars under instruction, and among those in Cairo are 50 Mohammedan boys and 70 Mohammedan girls. In a Theological Seminary in Osiut 11 young men are preparing for the Christian Ministry.—The *English* Mission, with only one Missionary and some Native Teachers, conducts Schools in Cairo (300 boys and 200 girls) and in Damietta. It is supported by the Church Missionary Society, carries on Bible Colportage, and holds religious Services regularly in Cairo.—In 1877 the Americans had the joy of receiving 3 converts from Islam in Cairo as already mentioned.

Syria.—In Syria we find several small congregations, but the Protestant Mission is mainly occupied in the work of School instruction. This holds true of the British Syrian Schools and Bible Mission, the Lebanon School Committee in connection with the Scotch Free Church which has been occupying this mountain region with Protestant Schools, the Church Missionary Society, the Irish Presbyterian Mission, the American United Presbyterian Mission, and above all, the Board of Foreign Missions of the Presbyterian Church of America. The shocking massacres of Christians among the Lebanon Mountains in 1860 gave occasion specially to these new Missions. The work of the first-named Society was opened by Mrs. Bower Thomson of Beyrut, who after nine years had

established 23 Schools with 1,700 children in attendance. In these Schools the children of the murderers and the murdered often sit side by side, learning the same lessons and singing the same hymns, which naturally contributes much to inspire them with peaceful feelings. "Madam," cried an enlightened Mohammedan Pasha on seeing the children, "such Schools as yours, where you admit all sects, will make another massacre impossible." The number of British Syrian Schools is now 30 with 3,000 children: and the whole number of all the Protestant Schools in Syria proper, between Antioch and Nazareth, (not including the rest of Palestine) is 184, with 341 Teachers and 10,585 Scholars of whom 4,782 are girls and about 1,000 are Mohammedans. In addition to the regular School work nearly 400 Turkish women receive Bible instruction in the British Syrian Schools every Sunday. In Beyrut, where the American Presbyterians have a Syrian Protestant College with higher instruction in Arabic, still more in English, and even in medicine, there are now about 9,000 children in the various Schools, of whom 3,000 attend the Protestant ones. Twenty years ago there were less than 300 children in attendance at school. To the Protestants further belong 5 out of the twelve printing-presses in the city, and 6 of the nine Newspapers. Besides Beyrut, the American Presbyterians have also occupied Abeih, Sidon, Tripoli, and Zahleh; and at these 5 centres, with 66 Preaching Stations, work is carried on by 12 Missionaries, 3 Native Pastors, and 127 Native Teachers and Evangelists. There have now been organised 12 Churches, with 716 Communicants and 45 Sunday Schools, attended by 1,895 pupils.

Palestine.—And PALESTINE? Alas! that Palestine also should have to be regarded as a Mission field. The land loved as no other, wept over as no other, yearned for as no other—the land of promise, the region of Divine manifestation, the fatherland of truth and freedom,—how gladly would we represent it as a garden of God where the Angels were ascending and descending as of old, and as the joy of the whole earth. But the crown has fallen long ago from the head of the royal land, since the crown of thorns was there pressed upon the only sinless head. The once holy land "over whose acres walked those blessed feet," is itself a perpetual proclamation of the Divine word, where the very stones cry out, and the ruins testify to what God has done in grace and judgment. But the dwellers therein,—Turks, Jews, even the Christians—understand not, and the messengers of salvation have to come from afar to interpret the meaning of the ruins, and to proclaim to Jewish unbelief, and to Christian idolatry, that God must be worshipped "as a Spirit in spirit and in truth." Thus is the long

banished Heir and Lord to be brought again into His inheritance. —Yea, a Mission land it is, and one whose soil is the more hardened by the tread of its many antagonistic and anti-Christian parties and sects; and hence, in spite of the labour of many Missionary Societies, it is still so unfruitful. The Church Missionary Society, which has been lately strengthening the number of its workers, has 6 Stations—Jerusalem with a small Protestant Arabic Congregation besides the English and German Churches, Nazareth with a Protestant Church of 420 souls consisting mainly of Greeks, Jaffa, Nablus, Gaza, and now also Es Salt (the ancient Ramoth-Gilead) on the other side of the Jordan. It reckons 1,108 Native Christians, and has 21 Schools with 751 Scholars. The London Jewish Mission Society, the Mission Schools of the late Bishop Gobat (now mostly handed over to the C. M. S.) and several German Societies (the Jerusalem Society of Berlin, the Krishona Mission, and the Kaiserwerth Deaconesses) are also engaged in Missionary work, especially maintaining Schools and philanthropic Institutions. In Es Salt a small congregation has been lately formed among the Bedawin, and many of the villages in that region are asking for Schools.

Persia.—Casting a glance over Persia we discern on either side of its Western boundary a pleasing fruit of the Protestant Missions in the lands of Islam in the *re-awakened Nestorian Church*. This work carried on by the American Board, and since 1871 by the American Presbyterians, has brought nearly 15,000 souls under the influence of evangelical preaching, of whom 1,152 are now full Members of the reformed Nestorian Church. The chief centres of the work are Orumiah and Seir. The pure Gospel is now being proclaimed by 18 Ordained Native Pastors, 45 Preachers, 99 Teachers and other assistants. The new congregations use 23 of the old churches, which have now a Presbyterian constitution. In 87 Day Schools 1,643 pupils are under instruction, and 33 students are preparing for the Ministry.—Among the *Persians* themselves the Protestant Mission appears to be taking a stronger hold, and it seems likely here to win its way sooner than elsewhere among Mohammedans, owing to the more tolerant spirit of Islam which prevails. The American Presbyterians have Stations in Tabriz, Teheran, and Hamadan, where small congregations with from 20 to 30 Members have been formed and some Schools.—In Ispahan the Church Missionary Society has one Ordained Missionary, one Medical Missionary, 9 Native Teachers, 170 Members, and 2 Schools with 181 pupils. Almost all of these have been gathered from among the Native Christians; but many of the Mohammedans are now also inquiring after salvation.

India.—It is in India, however, that the Moslem Mission has as yet proved most fruitful, and especially in the Central Provinces and the Punjab. In these regions many of the best Native Christians in the Mission Churches are converts from Islam. In Northern India there may altogether be 300 of them, and among them are not only some of the most respectable Magistrates but several energetic Evangelists and Ordained Preachers. Elsewhere, as in Calcutta, Madras and Bombay, the position is not so favorable, the conversion of a Mohammedan being still regarded there as almost hopeless.—The Gospel has also been proclaimed to some of the *Afghans* who have lately come so forward into the light of contemporary history. “At Peshawur (in Afghanistan proper), at the present time, there is a congregation of 90 converted Mohammedans in connection with the Church Missionary Society, many of whom belong to the bigoted race of the *Afghans*; and their own Pastor is himself a converted Mohammedan.” Before the war several other out-posts had been planted in Afghanistan and a Medical Missionary had been appointed. The *Afghans* already possess a good translation of the New Testament in Pushtu, and a Christian Pushtu literature is gradually being formed.—The blessings of the Gospel have also been carried, especially by Medical Missionaries, into *Cashmir*.

Such is briefly the state of the Protestant Missions in Mohammedan countries. The agencies at work and the signs of the times are more than ever encouraging. The continued disintegration of the political power of Islam is leading many educated Mohammedans to despair of the future of their religion, although from external considerations they will not give open expression to this conviction. Mohammedanism is essentially a political system. Hence whenever its adherents cease to form a political body, the conflict between the Bible and the Koran will then be continued on an equal footing. The weapons for this warfare are already prepared. The *translation of the Bible* into Arabic, the common sacred language of the Mohammedans, was completed in 1865 by the distinguished scholars Eli Smith and Van Dyck, and is everywhere understood. It has already been largely circulated by the British and American Bible Societies from Tunis and Morocco through the whole of North Africa to the Nile, and from Constantinople, Asia Minor, and Syria into the North-West Provinces of China, where there are also some millions of Mohammedans. Even on the coasts of Arabia and Eastern Africa, the Sheiks receive it gladly.—The Bible has also been translated into ten other languages of the Turkish Empire: Turkish, Armenian, Bulgarian, Modern Greek, Kurdish, &c., in whole or

in parts. And although the Gospel may not yet be preached to the Turks in public meetings, yet many of them come in small groups to hear it. Hence, the rule in the American Mission, to hold at least one service every Sunday in the Turkish language.

And the leaven of the word is working. Already there is not an important town or village in Asiatic Turkey where a copy of the Bible could not be found. The publications of the Protestant Mission Press exceed in number those of every other in Turkey in Asia. And what is still more encouraging, *the superiority of the Protestant religion over the image-worship of the Eastern Churches is always being more generally recognised by the Mohammedans.* In presence of Protestantism, the Turkish contempt of Christianity begins at last to cease. The self-sacrificing labours of the American Missionaries among the sick and famishing during the late Russo-Turkish war in Asia Minor and Europe, have awakened much confidence in the Missions in many places, and have effectually dissipated the lies and calumnies of the bigoted priests and monks. Many doors, closed before, have thus been opened to the Missionaries. Such sayings as "Protestants will not lie," "Protestants can be trusted," may be heard far into the wild mountains of Koordistan, where, two years ago, a savage Koord accepted the word of a Protestant when on the point of robbing and plundering him on this simple ground, "I can believe you. You are a Protestant." Such facts testify most clearly to the *growing moral influence of the Protestant Missions* which is of especial value in relation to the enslaved women. Their moral and social emancipation and elevation which are being gradually prepared by the Christian instruction communicated to them in schools and even in higher institutions, will be so important a fruit of these Missionary labours as of itself sufficiently to justify all previous efforts. In addition to this education, the Medical Mission is always more clearly proving itself to be the chief key to the houses of the Moslems, who are thus compelled to recognise Jesus as really the Great Physician and Saviour. This particular mode of Missionary work is specially effectual in Mohammedan countries.

With all these means the Protestant Missions are more than ever prepared for prosecuting the work of Evangelisation not merely among the Eastern Christians, but among the Moslems themselves. The prostration of the Ottoman power, the bankruptcy of its rotten administration, the increasing working of the Gospel leaven, and the dying out of the prejudices against Protestantism, justify our regarding the Missionary work among these peoples as by no means a hopeless task. The external opposition and the internal hindrances

are no doubt great, and Missionaries now acknowledge that the force and vitality of the enemy had been in many respects under-estimated ; but the encouragements to perseverance are visibly increasing. The influence that must be exerted upon Mohammedan communities when not merely isolated individuals but whole Protestant regions in Armenia, Persia, India, Sumatra, &c., shall bring their spiritual force to bear upon them, must be very great as can even now be foreseen.

II. INDIA.

With India we enter upon the most important field of Protestant Missionary work. Here, as nowhere else, our Missions have concentrated their most numerous and potent forces to storm the chief citadel of darkness—Hinduism. And ever since the complex mass of the Indian peoples and countries passed from the East India Company with its pronounced antagonism to Missions, into the possession of the English Crown, the movement has been advancing with increasing power and success.

I. RECENT PROGRESS.

There are at present 34 Missionary Societies at work in India, almost all of them representing large organisations. The labour of evangelisation is carried on by about 700 Ordained European and American Missionaries from at least 430 central Stations. The number of labourers appears large, but how small it is in proportion to the population, is shewn by the fact that it gives on an average only about 2 Missionaries to every million of the people. The following figures indicate clearly the palpable progress made by the Missions during the last decades in India, Burmah, and Ceylon :—

In 1852	22,400 Communicants and	128,000 Native Christians in all.
„ 1862	49,691	213,182 „ „ „
„ 1872	78,494	318,363 „ „ „
„ 1878	?	460,000 „ „ „

Or, if we take India alone, the Native Protestant Christians increased from 1851 to 1861 by 53 per cent. ; from 1861 to 1871 by 61 per cent. ; and the rate of progress during this decade has been greater.*

* “The Roman Catholics claim above 1,000,000 Souls as belonging to their Communion, and the Syrian Church numbers some 600,000 ; so that, without exaggeration, the statement can be made, that to-day there are 2,000,000 Native Christians of all denominations in India.”—It has been calculated that at the present ratio of progress there should be about 10 millions of Christians in India in other fifty years, and in one hundred years, or at the close of the next century, there should be some 250 millions in all, or a number about equal to the present population.

If we consider *the several Societies*, we find that they have all contributed to this general progress. The English Church Missionary Society and the Society for the Propagation of the Gospel have seen their Converts increase since 1850 from 61,442 to over 164,000. The 10 Presbyterian Missions of Scotland, England, Ireland and America, in like manner, shew an increase from about 800 to about 10,000. The London Missionary Society has advanced in numbers from 20,000 to over 48,000. The one English and the two American Baptist Societies have similarly increased from 30,000 to 90,000. The Basel Mission has raised its numbers from about 1,000 to 6,805; and the 5 German Lutheran Societies that are at work in India,—the Gossner, Danish, Leipzig, Hermannsburg and American Lutheran,—have increased their converts collectively from 3,316 to about 42,000. In addition to these larger Societies many smaller ones and many private Missions, which especially abound in India, have been also sharing in the onward movement.

At certain points the development has been extraordinarily rapid; but it has been generally very unequal. The rule in the most remarkable cases has been, for a time very little apparent growth, and then suddenly a very abundant fruit. Nowhere has the development advanced with such sudden leaps as in many Indian Missions. Thus in Cuddapah in the Telugu district, the Missionaries of the London and Propagation Societies laboured for 30 years side by side without gaining more than 200 converts in all. Then came suddenly an awakening among the tribes of the region who were not bound by caste, and now the 200 have increased to about 11,000.—Southern Mahratta again, proved so hard and unfruitful a soil for 27 years to the Basel Missionaries, that many of them seriously thought of abandoning the region altogether. But of late, years of plenty have set in after years of want, and the number of Christians at the Basel Stations has already risen to 1,000.—The advance has been still more remarkable in the Gossner Missions to the Kols of Chota Nagpore. After five years of waiting the first baptisms took place in 1850, and thereafter the number steadily increased year by year. In 1860 there were 1,400 Christians, in 1870 the number had risen to 12,000, and at present the whole number of baptised Converts in the German and English branches of the Mission amounts to about 40,000.

The progress made by some of the Societies in increasing the number of Converts during *the last few years*, has been quite unparalleled in the history of the Indian Mission. The terrible famine which in 1876-77 devastated Southern India, where from five to six millions died of starvation, the felt experience of the powerlessness

of their gods to help in this distress, the proof of the absolute superiority of Christian benevolence over heathen selfishness furnished to hundreds of thousands by the liberality of the Government and by the charity of the English Christians, the glaring contrast between the heartless heathen priests and the Missionaries wearing themselves out in the service of the starving people,—all this, conjoined with the influence of much evangelistic labour which had been more efficacious in Southern India than elsewhere, formed the means, in God's hand, of exhibiting the Divineness of Christianity to thousands of thousands and making them desirous of its light and blessedness. The abundant harvest then gathered by several of the Societies was quite unprecedented. In the *Tinnevelly* districts of the Church Missionary Society, 11,000 heathen applied in 1878 to Bishop Sargent and the Native Clergy for baptismal instruction; and in the same *Tinnevelly* districts of the Society for the Propagation of the Gospel, 23,564 similarly applied to Bishop Caldwell and his fellow-labourers for instruction, from July 1877 to the end of June 1878. Thus the Missions of the English Church in this South Eastern point of India, in less than a year and a half gained an accession of 35,000 souls; whereas the annual increase of its two Societies, along with that of the London Society in *Tinnevelly* and Travancore together, did not previously amount on an average to 3,000 souls. Now in the *Tinnevelly* districts of the Propagation Society alone, Christianity is spread through 631 villages. The case of the American Baptists in Nellore was still more remarkable, for in six weeks (from the 16th June to the 31st July 1878) they baptised 8,691 heathen Converts. The Basel Society also reaped an unprecedented harvest, their increase in 1877 being 1,076, and in 1878, 768; while the Leipzig Society in like manner baptised 1,639 Converts in 1878. All the Societies labouring in the South of India had similar experiences. These large numbers of converts no doubt included many who were not really converted, but only somewhat enlightened by the truths of Christianity. It would be unjust, however, to allege that even these were only "Rice-Christians" seeking for food, since they gave proofs of their being awakened, and verified their sincerity by the persecutions to which they exposed themselves through their becoming connected with the Christian Church. And as a proof of the depth of the movement, it may be stated that its influence extended beyond the heathen to the Native Christians themselves, many of whom filled by a more fervent zeal now devote themselves, without pay, to the further evangelisation of these awakened souls.

If we add to these additions in the South those which took place in other Missions, especially those among the Kols, the Santals,

the Karens in Burmah, &c., the total increase of the converts of the India Mission in the year 1878 must have been about 60,000 souls, whereas the annual average before had, at most, been only about 8,000.

2.—PRESENT STATE.

Assuming the whole number of Native Protestant Christians in India to be nearly 500,000, it will be instructive to take a glance at their local divisions, and to note the important differences which are thereby indicated.

Bengal and the North-West Provinces.—The number of converts in Bengal and the North-West Provinces now amounts to more than 60,000, although the difficulties of the Missionary enterprise are there at their greatest. In Calcutta there are 8 Missionary Societies at work—English Scotch and American,—and their operations are carried on up the valley of the Ganges and in all the more important cities. These, however, we cannot follow in detail. In Calcutta and Lower Bengal, as well as in Benares, Allahabad, Delhi, Lucknow, &c., there are many small congregations of native Christians, and these are all growing slowly. The most extensive operations are carried on by the Church Missionary Society which has 37 Missionaries and 19 Native Pastors at 32 stations, with 12,468 Native Christians, and 13,160 pupils taught in 291 Seminaries and Schools by 515 Native Teachers. The other Societies also take their share in the work, such as the London Missionary Society, the Church of Scotland, the Free Church, the Methodists, the Baptists, the American Presbyterians, and others.—The Educational Method has been vigorously and successfully prosecuted in these Provinces, and especially in Calcutta since 1830, when the General Assembly's Institution of the Church of Scotland was founded by Dr. Duff. The London Missionary Institution, the Free Church Institution, and the Cathedral Mission College (at present in abeyance) have since then also taken up the higher Education as a Christian effort in Calcutta. These and kindred Institutions in the other great Cities of Northern India (as well as in Madras and Bombay) have been prosecuting the work of a higher Christian Education, side by side with the Government secular Colleges, with "great and beneficent results." English and Vernacular Schools have also been greatly extended, under Missionary supervision and management, "with testimony from all quarters as to the good they effect in various ways."—The most successful rural Mission has been the interesting Gossner or German Evangelical Lutheran Mission in Chota Nagpore. Its efforts have been mainly confined to the Kols, the aboriginal tribes

of the region of which Ranchi is the centre. There are already 30,000 baptized Converts of the Gossner Mission, arranged in 7 districts under only 13 Missionaries, 6 Native Pastors, 15 Assistants, and 200 Teachers and Catechists. The annual increase of converts in this Mission is about 2,000 souls. The English Society for the Propagation of the Gospel carries on a branch of its Mission in the same region, and it now reckons about 10,000 Converts.—The Missions to the Santals, a kindred aboriginal race, are also being prosecuted with encouraging success. The principal branch is carried on by two independent Missionaries Skrefsrud from Norway and Børresen from Denmark, who formerly belonged to the Gossner Mission. They are now assisted by 30 Native Pastors, and the number of their converts has rapidly risen to about 6,000 of whom 2,264 were Communicants in 1877. They have now 30 Churches, with 40 Elders and 40 Schools. The American Baptist Society, the Church Missionary Society and the Free Church of Scotland are also working successfully among the Santals, with English and Native preachers. It is to be regretted that the Hinduising process has been lately making way among this aboriginal race.—The Church of Scotland is prosecuting a successful Mission among the numerous aboriginal Hill tribes around Darjeeling (Nepaulese, Limbus, Lepchas, Bhootas, &c.), and has already gathered about 300 Converts from among them amid the lofty heights of the Himalayas near the central borders of Thibet.

Punjab and Cashmir.—The Missions in the Punjab are also advancing. The Church Missionary Society has been making good progress, and has even established a Theological Seminary at Lahore for the training of converted Hindus, Sikhs and Mohammedans. At 13 Stations equipped with 23 Missionaries and 7 Native Pastors, this Society has already 1,178 Converts with 4,797 pupils in 75 Schools. It has been already mentioned that the Church Missionary Society had also been extending its work from Peshawur into Afghanistan before the war broke out. In the Punjab there are also at work the Missionaries of the Church of Scotland (at Sealkote, Gujerat, and Wazirabad), those of the American Presbyterians (at Lodiana and Furrukhabad with 21 Churches, 636 Communicants and 7,000 scholars attending School) and those of the United Presbyterians of America.—The Gospel is being also proclaimed in *Cashmir*, the gateway of Tibet, by the Church of Scotland Mission at Chamba, and by American and Moravian Missionaries, who occupy here the outposts of the India Missions in the direction of Central Asia.

Rajputana.—Proceeding down the West Coast we meet first with the extensive region of Rajputana, which is still but sparsely occupied by the Protestant Missions. Entirely apart from all

other Societies, the United Presbyterians of Scotland have entered upon this field and are vigorously prosecuting the work. This Mission has now 14 Missionaries and 4 Medical Missionaries at 8 principal Stations, with 600 Native Christians, 94 Schools and 3,453 pupils.

Bombay and the Central Provinces.—The Presidency of Bombay and the Central Provinces are still but partly occupied, and they have proved as yet the most unfruitful of all the Mission fields of India. The total number of Native Christians in all these regions can hardly exceed 7,000. Of these 988 belong to the 6 Stations of the Church Missionary Society, whose agents, however, have lately been remarking that the Holy Scriptures are being more enquired after in Bombay. The Mahratta Mission of the American Board is slightly stronger, there being at its 5 principal Stations and its numerous subordinate Stations in all 1,014 adult Converts, gathered into 23 Communities under 10 Missionaries and 14 Native Pastors, with 801 pupils under instruction in 50 Schools. The 4 Stations of the Society for the Propagation of the Gospel appear to have about 700 converts. The 4 Stations of the Scotch Free Church have somewhat over 900 Converts with 2,200 pupils. The American Episcopal Methodist Church reckons about 500 ; and other Missions have less, with the exception of the Basel South Mahratta Mission whose Converts have increased to 1,057.—In the Central Provinces the Scotch Free Church has made small beginnings in Nagpore and among the Gonds. The German Society of America and the Swedish “Fosterlands-stiftung” have also entered upon work in this region, the latter with 2 Missionaries among the Gonds and 4 at Narsingpore and Sagar.

Madras and Ceylon.—Southern India has been as yet by far the most fruitful field of the Protestant Missions. The Presidency of Madras contains already about 200,000 Christians, and with the addition of the 32,000 of Ceylon, this gives about a half of all the converts in India. In Madras the Society for the Propagation of the Gospel has at present 32,398 baptised Converts, with 20,746 Catechumens, and about 14,000 children under instruction in Schools. Its work is carried on by 48 Missionaries, 195 Native Catechists and 394 Native Scripture Readers and Teachers.—The Church Missionary Society has in its connection 75,592 Native Christians of whom 14,443 are Communicants ; and it maintains 730 Seminaries and Schools with 22,361 pupils under instruction. Its staff consists of 32 European Missionaries, 84 Native Ordained Ministers and 1,058 Native Catechists and Teachers. The half of the Madras Christians thus belong to these two English Societies. The other half is divided among various other Societies. The London Mission has already many self-supporting Churches in the Telugu,

Salem, Travancore, and other districts. The American Board in its Madura Mission has in charge 32 Churches with 8,877 souls. The American Baptists have 12,000 baptised Converts in their Nellore Mission. The Leipzig Mission at 18 Stations has now 10,872 Christian Converts, and 105 Schools with 2,196 pupils. The Basel Mission has here its principal field of labour which it works with a staff of 63 Missionaries, 72 Native Deacons, Catechists and Evangelists, and 55 Teachers. At its 20 Stations (including 4 in the South Mahratta district of Bombay) it has 6,805 Members, 19 Theological Students, and 2,654 pupils under instruction in 72 Schools and Seminaries. Extensive Missionary work is also carried on by the Church of Scotland, the Free Church, the London Society, the Wesleyans, the Episcopal Methodist Church of America, the Danish Mission, the Hermannsburg Mission and others.—In *Ceylon* where Buddhism throws its death-shadow over the greater part of the country, we find the Protestant Mission slowly rising again from the ruins of the old Dutch effort with its thousands of "Government Christians," who so soon relapsed into Buddhism. At present the number of Native Christian Converts probably again exceeds 32,000. The unfortunate dispute between the ritualistic Bishop and the Missionaries of the Church Missionary Society has now happily come to an end. This Society numbers, at 11 Stations, 6,695 Native Christians and 9,524 pupils in its Schools. The Society for the Propagation of the Gospel has 15 Stations with about 7,000 Members of the Church. The Wesleyans in their Southern Singalese district have 48 Stations, with 2,021 Converts, and in their Northern Tamul district 26 Stations, with 806 Converts. The American Board at 7 Stations has about 900 adult Members and 7,291 pupils. And the English Baptists at 24 Stations have nearly 3,000 Converts with 2,400 pupils under instruction.

Orissa.—The general Baptist Mission is labouring in Orissa at 6 principal Stations (Cuttack, Pooree, Piplee, &c.), with Mission College, Schools, Orphanages and Press. Even in this land of Jugannath, about 3,000 Converts have been gathered in by this Christian Mission.

Burmah.—Burmah is the most fruitful Mission field in the East after Southern India. The American Baptist Missionary Union prosecutes here one of the most successful of the Protestant Missions, partly among the Buddhistic Burmans who are very inaccessible, and partly among the more uncivilised Karens still partly enslaved tribes. The rapid progress of this Mission has been very largely due to the excellent efforts of the Native Christians themselves. In 1878, on the occasion of the jubilee of the Mission, a beautiful memorial hall was erected in memory of the

unwearied Ko-Tha-Byu who, fifty years before, had entered the service of the Mission as the first fruit of the Gospel among the Karens. The Baptist Mission of Burmah in the districts of Rangoon, Moulmein and Toungoo, has presently at work 74 Missionaries, 98 Ordained Native Pastors, 274 Assistant Preachers, and a large number of teachers in 12 higher Educational Institutions, and about 270 Schools. There are 407 Congregations connected with the Mission, 71 of which are ministered to by Native Pastors ; and there are 20,365 Communicants with about 70,000 Native Christians in all. The Karen Congregations already contribute more than the half of all the expenses of their Missionary Churches and Schools. The Society for the Propagation of the Gospel has turned its efforts more especially upon the Burmans ; it has established many Schools up the Irawaddy ; and it has carried its operations beyond the British territory into independent Burmah, even as far as Mandalay the capital. Here we come within the influence of China.

3. SPECIAL AND PECULIAR POINTS.

It will contribute to a clearer representation of the present state of Missionary operations in India, if we indicate some of those special and practical points of the work in this important field which give it its peculiar character and significance.

Social status of the Converts.—When we regard the whole number of converts, not according to their local divisions, but according to their social status, some important relations come to light which help us to estimate the amount of progress hitherto made by the India Missions. Five-sixths of all the Converts in India belong to the lower grades of society, that is, either to the lower castes or to classes that have no caste. Converted Brahmans are found everywhere, but their number is still small. From this it is manifest that the black aboriginal races in the centre with their pre-Brahmanic demon-worship, and those in the south with their mixed or half Brahmanism, are much more accessible to the Gospel, than the Hindus with their pure Brahmanism in the northern half of India. And it is remarkable that these two most fruitful branches of the Missionary tree are also related *linguistically* : the former speaking *Drawidian* languages (Malayalim, Tamil, Telugu, Kol, Santhali), and the latter in contrast to them speaking *Aryan* languages (Bengali, Hindi, Mahratti) which have sprung from the Sanskrit the classical language of Hinduism. Hence it is clear that in this land of ancient civilisation those tribes and classes that are least permeated and bound by the heathen culture are the most accessible to Christianity ; while, on the other hand, the proper citadel of the Hindu religion and civilisation—the North with

Benares as its centre and with the higher castes and fairer races of India as its defenders,—still defies the progress of Christianity like a strong fortress, which is indeed invested, but is still far from being taken. But the process of *undermining* is in full operation, and this must lead in time to the fall of the whole system, although no one may be able to calculate when this will happen. The axe of the Gospel is laid at the root of the tree, and, wielded now by native powers, it will soon cut down the cumbrer of the ground, as the more reflective Hindus now openly admit. A Hindu once said to Leupolt: What, after all, did the Mohammedans accomplish by their violent contest with Hinduism? They removed a few stones from the gable of the house only. These Missionaries, on the other hand, undermine its foundation by their preaching and teaching, and whenever a storm comes, the whole building will fall with a great crash!

Caste.—The power that holds Hinduism together, is now no longer the religious system with its manifold internal variations, its vast ancient literature, its modern combinations of old prayers and phantastic speculations, and its often absurd mixtures of pantheistic, polytheistic and, occasionally, theistic elements, with practical prescriptions which are sometimes terribly oppressive. It is in short *Caste*, and no longer the [power of heathen faith, and reflection that keeps Hinduism alive. As a system, the Hindu religion is becoming more and more a relic of the past. It is daily losing its influence even upon the popular mind; although its roots are too deeply struck there to admit of its being entirely torn up in a short time. The intelligence of the educated classes has already risen above the polytheistic superstition, and the youth of India, in particular, are being always more emancipated from its influences. But caste still rivets the old structure and keeps it firmly together. Even the most advanced thinkers have but rarely the courage to break with it. “You know,” said the educated Hindu referred to, in his conversation with Leupolt, “we have properly no longer any religious belief; every one may believe what he likes, if he will only observe the rules of caste.” In fact, Hinduism clings now almost solely to caste, because this still powerfully clasps it round. So much the more decidedly is this force to be attacked, for with its removal the whole social organisation will be released from its thralldom. There is no longer any question among the Missionary Societies as to the necessity of removing this great social bondage of the Hindus. Some Societies, however, such as the Leipzig Mission, differ from the majority as to whether, in the case of converts, caste is not rather to be gradually limited, and its complete removal left to the influence of the Christian spirit, than to be utterly opposed from the outset in

all cases. Without attempting to pronounce a decision upon this complicated and much discussed question, it appears to us to be a dangerous practice to enter into any compromise with a system which is not compatible with a pure realisation of Christian principles. An unprejudiced authority, Professor Monier Williams, has strongly confirmed this view in his recent work *Modern India and the Indians* (1879). He remarks, "that it is difficult for Europeans to conceive how pride in caste, as a divine institution, permeates the whole nature of a Hindu; he regards his caste as really his god; even the rules of caste which we regard as the chief hindrance to his accepting the true religion, are to him the essence of all religion, for they determine his whole life and conduct." We may readily admit the good services which the caste rules once did for India, as in furnishing a protection against unlimited lawlessness, while at the same time we recognise how the good has been much more than counterbalanced by the irreparable injury which they have brought to the physical, moral and spiritual life of the Hindus. It is mainly to caste that we must attribute the institution of marriage in early youth as a religious duty, the bondage of endogamy, or marriage within certain social limits, and the enclosing of the family life within a narrowing wall of privacy and seclusion. In the upper classes of the higher schools in India, more than half of the pupils are already married and fathers. In these social arrangements we have the natural source of the weakness and childishness of Hindu life and character. In the women we can only expect to find a childish nature, as the result of their exclusion from social life by the caste laws. And this evil cannot be remedied except by an entirely new ideal of womanhood, by the complete renovation of the whole family life, and by the liberation of the females generally from their domestic prisons. What is required is a thorough-going reorganisation of the whole social structure from its foundation. It is gratifying to find that the question of *child-marriage* is becoming a subject of public controversy in India. Some of the native advocates of reform are working for the removal of this evil. May their efforts be soon crowned with success.

Away, then, with Caste as the chief root of the social evils of India! And the more thoroughly the better, not merely in order to remove the main hindrance of the Gospel, but for the sake of the moral well-being of the 250 millions of India. A gigantic evil that has flourished for a thousand years can only be exterminated by plucking it up by its roots. Some time ago there was some appearance of caste springing up again among the Christians at Krishnagur, till the Church Missionary Society was forced to

eradicate the sprouting weed by energetic measures. And this was undoubtedly the proper course. A mild attitude towards caste, which is but too apt to become a source of troublesome disputes, as was the case in the time of Schwarz, and has been again lately, is not advisable. Although it might be followed for a time with a rapid increase in the number of Christians, yet—as is said to be the case with the Roman Mission—this would be only too likely to be followed by a stagnation of the internal life of the Native Church. It is manifest that this question cannot be decided by merely theoretical or historical considerations, but must be mainly left to those who have now to deal with it practically in their experience according to the conditions of the case and of the time.

It seems at least certain, that this great power in the social life of India is gradually, although very slowly, giving way. The external contact with Western civilization and manners, and the spread of a general knowledge of Christianity, are ringing, as Sir Bartle Frere has said, "the death-knell of caste." It may be some generations before the result has been worked out, but that can no longer be doubtful. Here and there already a Hindu widow is married again with the approval of her younger contemporaries. Hinduism can no longer adapt itself to the progress of modern life, and thus every thing is contributing to break it down as a system. Even the railway has become an auxiliary in the struggle against caste. Purer social ideas and habits are spreading involuntarily wherever the Hindu observes a Christian family life, and in presence of this element caste with all its cruel and unnatural limitations is gradually being regarded as an anachronism. Being now felt as a burden, it is no longer so rigidly observed, and when it is broken, the priests in order not to lose everything, have to facilitate its restoration as much as possible.

Education.—The enlightening influence of education contributes very greatly not only to the general discrediting of idolatry but also to the undermining of caste. And this influence is due not merely to the Mission Schools but also to the Government Schools of India.* The latter are very effective in extirpating the mass of heathen prejudices from the minds of their pupils and so far they may be regarded as preparing them for Christianity, but as neither the Bible nor any form of religion is taught in any

* The remarks in the original upon this subject have been slightly abridged. The author's views are similar to those advocated in an easily accessible pamphlet entitled "Our educational policy in India. A vital question for the Government and the Church. By Rev. James Johnston, senior minister of St. James' Free Church, Glasgow."

Government School or College, the result is too commonly entire scepticism with regard to religion. Hence Professor Monier Williams says that "the faculty of faith is wholly destroyed at Government high schools and Colleges." Such a mode of non-religious teaching must evidently have a most demoralising effect if applied to the female population. Although the *neutrality* of this system appears to commend it, it is creating more and more dissatisfaction both in India and England, and it is in reality not neutral in relation either to Hinduism or Christianity but founds upon mere human science a scepticism in relation to all religion. The political and educational system of the Government sometimes appears less as political prudence than as weakness of character, and the Hindu respects no one who acts against his own national religion. And so far is he not right? Further these Government Colleges are generally held to be to a large extent rather expensive luxuries than necessary to the true wants of India where about 88 per cent. of the population is still practically without any education. *What India needs is not so much expensive secular colleges as Christian Schools for the education of the masses.*

In the present position of matters, so long as the Government is not inclined to alter its system,—if an opinion may be given on this complicated question,—nothing better can be done than to remind the Government again and again of the provisions contained in the despatch of 1854, which is regarded as the Educational Charter of India, and to try to get the promises regarding the more liberal subsidising of Mission Schools carried out. Many are now advocating the fulfilment of these promises by the Government, and at the same time they desiderate in the selection of teachers for the Government Colleges a greater regard for Christian convictions in order that the educational system may rest at least upon a Christian basis. It might also be arranged that the Bible teaching be recognised in the Mission Schools and Colleges, so that the knowledge of Holy Scripture might be made available as an alternative subject for those who wished it in the University Examinations. Under the circumstances it is incumbent upon all the Missionary Societies working in India to maintain side by side with the Government Schools their own Educational Institutions, and to develop them according to their power. At the time of the Allahabad conference in 1872, there were about 2,000 Missionary Schools in India attended by 122,372 Scholars (including 26,611 girls), and the number in attendance has risen since then to about 150,000. From Mission Schools and Colleges within ten years 1,600 pupils had passed for Matriculation in the Indian Universities; 513 passed the First Arts Examination; 154 took the degree of B. A.; 18 that

of M. A. ; and 6 that of B. L. The numbers have largely increased during these last ten years. The Indian Government itself has of late willingly recognised the great benefit conferred by these Christian Schools as well as by Missionary work generally, in elevating the spiritual and moral condition of all classes of the people. The Church of Scotland has the largest College in India in the General Assembly's Institution at Calcutta with about 500 Students. The United Christian College in Madras maintained by the Free Church, Church Missionary and Wesleyan Societies, is the largest in that Presidency ; and the other Missions are also taking their share in the educational work. Care, however, must be taken, that the religious instruction in the higher schools shall not be thrown into the background by the secular teaching.

Itinerating Preaching.—The Allahabad Conference rightly recommended the energetic prosecution of itinerating preaching. What was observed with reference to Africa, may also be applied to the Missions among civilised peoples. Missionaries ought rather to be evangelists than permanent pastors. More than ever should they act in accordance with the two-fold rule, of tarrying in those places longest where there appears a readiness to receive the Word (John 4,43) in order to pave the way for the formation of a Church. The village population in India compared with that of the towns where the difficulties are greater is still too much neglected. One reason of the less attention given to itinerating preaching in India is doubtless that many Missionaries are too much engaged in educational work to attend to it. But with regard to this relation the Missionary Societies must always emphasise the fact that all educational and literary work should always be subordinated and auxiliary to the preaching of the Gospel.

Zenana Mission.—The Zenana Mission is an essential factor in the work that is going on for the regeneration of India. It must be still more widely unfolded and brought into the closest connection possible, or at least into friendly co-operation with the work of the Missionary Societies, as is already the case, for example, with the Church Missionary Society. In prosecuting the work among the strictly secluded zenana ladies belonging to the more prosperous families of high birth, the poorer women of the towns and villages, and those especially in the agricultural villages who enjoy greater freedom and are more accessible, should not be neglected. In the Boarding Schools for Native girls, care must be taken not to accustom the poor girls even of the higher castes to European habits and tastes by which when they return home or are married to men without means, they

become only the more discontented. Medical Missions for Hindu women, whether rich or poor, are most urgently needed for India. In case of sickness the women are, as a rule, completely neglected, and hence the enormous mortality among both women and children. In the centre of every populous district, a female Medical Mission should be planted, whenever possible.

Christian Literature.—The Mission Press is generally of the utmost importance among a civilised heathen people, and doubly so when through the introduction of European culture and enlightenment, the community is flooded with modern sceptical literature. This has been the case in India. Extracts from Tom Paine's *Age of Reason* have been placarded and eagerly read in the streets of Calcutta, and it is not unusual for the educated natives to argue against the Missionaries from Strauss, Renan, and the others. Along with the un-Christian life of many Europeans, these echoes of the attacks upon Christianity in Christian countries form a great obstacle. Not a few are led thereby to believe that Christianity is already engaged in its death-struggle at home, and that it is almost ludicrous to try to import it still into other countries. Our Missionaries are even now being met by opposing Hindu Missionaries set up by the Brahmans to refute them. And in addition to all this a debased and often filthy heathen literature is widely circulated through the country. It is at once manifest how indispensable under these circumstances are the counter productions of the Christian press. There are now at least 25 Mission presses at work in India; from which there emanated from 1862 to 1872, 3,410 new works in 30 languages; and 1,315,503 portions of Scripture; 2,375,040 school books; and 8,750,129 tracts and Christian books. The Basel Mission Press at Mangalore printed in the year 1877 alone, 166,090 books and tracts in three Indian languages and English. What has been done by the Bible and Tract Societies and the Christian Vernacular Education Society in this direction, certainly deserves all praise. And yet as one acquainted with India affirms, all this is still but very little in relation to the magnitude of the task, and to the extent of the heathen and sceptical literature. In this connection it may not be superfluous to suggest that not merely linguists but educated theologians are needed in order to stem the tide of the rising unbelief and to produce thorough apologetic expositions of Christian truth.

Missionary Industries.—The expulsion of the converts from their families on their embracing Christianity whereby the means of support is withdrawn, always occasions much difficulty to the Missions. The lower castes from which most of the accessions

have been made, are besides utterly poor. Hence, Missionary Industries are much to be recommended when available. The Missionary must, however, take care not to sink down into a dispenser of alms ; and even the poorer Members of the community must be kept from becoming too dependent. Better have no Missionary Industries than mere rice-Christians. A recent example from the Church Mission Society's Station at Amritsar, shews what an excellent moral effect can be obtained by the Christian supervision of a branch of business. A convert was helped to open a shop in order to maintain himself. He began his business in such a strictly honest manner, that his place is now known in the whole city as the "honest shop," and branches from it have already been opened in other places. These and similar efforts are also pioneers of Christianity and very important in their way. Native Christians in respectable worldly callings and positions, can exercise a deep influence for Christianity. The external well-being of the Christian communities in trying times, attracts again and again the attention of their heathen neighbours. The Protestant Missions in India have still much to do with regard to these and other important questions. The inner organisation of their efforts, the employment of native assistants, the training and supervision of the teachers and evangelists, the guarding them against adopting a false European habit in clothing and modes of life, and above all, the developing of the native churches to independence and self-support, are all points which are being more clearly understood and determined. The transactions of the Allahabad Conference and its earnest efforts to attain to definite, common principles regarding them, must be gladly recognized. Doubtless the application of the ecclesiastical forms of the denominations at home to the Indian Churches even to the least detail, may be, and has been, carried too far. It may well suffice at the beginning to stop at elementary principles and to leave much else to the formative spirit of the community working according to its national characteristics. A civilised people has certainly more claim than an uncivilised one, that its manners, habits and views be studied and taken into account in the organisation of the Church so far as its peculiarities do not contradict the spirit of the Gospel. Much misunderstanding has arisen from the attitude of the Missionaries towards the native preachers and others from this source. But more consideration is now being given to it. And in such regions as the south of India, where converts are being made in masses, the question of the organising of a National Indian Protestant Church will

always come more to the front. Even in India under a Christian European Government the rule above given against *denationalising* the converts, must be kept most clearly in view.

But with all the need of improvement and expansion, both in the Missionary methods and operations, the results already attained and the recent rapid progress are extremely significant and encouraging. And it is never to be forgotten that the spiritual claim and dignity of Christianity are sustained in India as in China, almost solely by the Missionaries. Without the English Missionaries, as *The Friend of India* declares, the natives of India would have had a very poor opinion of the English. The Missionary alone of all the English is the representative of an unselfish effort really to elevate the people. As a very respectable Hindu said lately to a friend, "You, Missionaries, are the only people whom we really trust." They are thus an always more important link between the little loved English Government and the Indian people. Since the last famine exhibited the self-sacrificing devotion of many Missionaries more fully, this confidence has grown still more. Whole crowds have been heard calling out to the chagrin of the Brahmins: "Our own people did nothing for us; without the generosity of the Christians, the half of us would have perished; the Christians honor the true God and possess the true religion; but our countrymen worship false gods and have false religions."

In fact, there are many more in India who are in heart devoted to Christianity than the numbers of the Missionary statistics shew. Many secret believers are only afraid to make a public confession, and often surprise the Missionary by professing upon their death-bed, their faith in Christ. Idolatry is increasingly losing all its credit. The complete dissolution of Brahmanism is always becoming more perceptible. A spiritual revolution which has its origin not merely in the work of the Missionaries, but also in the enlightening influences of general education and science, in the humane spirit of the British legislation and Government with its equal justice to all, and in the example of the Christian household with its silent effects, is being irresistibly accomplished in India, and is always more generally superseding the old stereotyped views and practices. Even in Benares, the stronghold of Hinduism, there is growing up a class of educated men who are no longer inclined to submit to the spiritual yoke of the past, and in whose eyes the religion of the many-headed gods and holy rivers and idol forms, has completely lost its romantic charm. When people become better than their gods, the traditional worship has irrevocably passed away.

The Hindus themselves feel and know that the destruction of their faith is inevitable. Hence the growing unrest which is now seizing on the masses, hence the attempts to prop up the antiquated system by artificial religious combinations, as has been usually the case before the destruction of a religion. These are always becoming more numerous, but soon shew themselves to be failures. Even the latest manifestation of this kind, called the Brahmo Somaj, shews itself clearly to-day as a dead-born child, and is already in the process of dissolution. But it must in its own sphere help to pave the way for the victory of Christianity. Its leader, the well-known Keshub Chunder Sen, testified a few years ago that the spirit of Christianity had already penetrated the atmosphere of Indian Society. "We breathe, think, feel, move in a Christian atmosphere; under the influence of Christian education, the whole of native society is awakened, enlightened, reformed." And the same half-heathen, half-Christian rhetorician lately crowned this his testimony in a public speech in Calcutta with the confession, "Our hearts have been touched, conquered, subjugated by a superior power, and that power is Christ. Christ rules British India, and not the British Government. England has sent us a tremendous moral force in the life and character of that mighty prophet to conquer and hold this vast empire. None but Jesus ever deserved this bright, this precious diadem, India; and Christ shall have it!" Max Müller, therefore, not without good grounds, wrote to Dr. Norman Macleod when about to start for India in 1867: "From what I know of the Hindoos, they seem to me to be riper for Christianity than any nation that ever received the Gospel."

Hence this section cannot be better closed than by the following earnest statement by Dr. Duff, of the supreme interest and importance of India as a Mission field,—a statement as true, and relevant to-day, as when it was written by the great Missionary:

"Other lands have their specific points of interest and attraction individually or severally equalling, or even surpassing, any separate object of interest connected with India; but, out of Christendom, it is believed that, at this moment, no other realm can present such a varied assemblage and rare combination of objects and qualities fitted to attract and arrest the eye of civilized intelligence. The extent and magnificence of the empire which Britain has there reared, and the wealth and influence thence accruing to her, have necessarily fixed on India the anxious gaze of the most enlightened statesmen of the Old and New Worlds. If the events of Civil and Military History be worthy objects of entertainment or pursuit,—where shall we find them more abund-

antly furnished, than in the actions of that amazing series of conquerors that have passed over the stage of India, from the days of Alexander down to the present hour? If poetry and Romance and Chivalry,—are there not ample stores of poetic effusion and romantic legend in the Mahabharat and Ramayana—the great epics of India—that might not be disclaimed as unworthy by any of the older nations of Europe? and are the records of any State more crowded with the recital of daring adventures and deeds of heroism than the annals of Rajasthan? If ethnography and philology,—where can we find more original languages, or varying dialects? more especially, where can we find the match of the Sanskrit perhaps the most copious, and certainly the most elaborately refined, of all languages, living or dead? If antiquities,—are there not monumental remains and cavern-temples, scarcely less stupendous than those of Egypt? and ancient sculptures, which, if inferior in majesty and expression,—in richness and variety of ornamental tracing, almost rival those of Greece? If the beautiful and sublime in scenery,—where can the pencil of the artist find loveliness more exquisite than among the streams and dells and woody declivities of Malabar or Kashmir? or grandeur more overawing than among the unfathomed depths and unscaled heights of the Himalayas? If natural history,—where is the mineral kingdom more exuberantly rich—the vegetable or animal more variegated, gorgeous, or gigantic? If the intellectual or moral history of man,—are there not curious remains of pure and mixed science, and masses of subtle speculation and fantastic philosophies, and infinitely varied and unparalleled developments of every principle of action that has characterised fallen, degraded humanity? If an outlet for the exercise of Christian philanthropy, *what field on the surface of the globe can be compared to Hindusthan*,—stretching from the Indus to the Ganges, and from the awful defiles of Afghanistan to Cape Comorin,—*in point of magnitude and accessibility combined, and peculiarity of claims on British Christians?*”

MALACCA AND SIAM.

WE hasten over the beginnings of Missionary effort on the peninsula of Malacca, upon which Islam unfortunately preceded the Gospel, but which with its considerable Chinese population, so long as China itself was closed, formed an important outpost for the Chinese Mission. These beginnings are being carried on at Tenasserim on the north by the American Baptists and Presbyterians, and at Singapore on the south by the Propagation Society.

In Siam and Laos, the American Presbyterians have also made some progress, there being 133 communicants in Siam, and 31 in Laos. The work is carried on partly in and around Bangkok on the coast, and partly in the interior, where small communities at Chiangmai have lately suffered much bloody persecution from the caprice of despotie rulers.

III.—CHINA.

CHINA, which now comes under our survey, has been long known to be the greatest and most populous heathen country in the world. Its population, however, has been considerably reduced during the last twenty-five years by rebellions, famines, and plagues. Formerly reckoned at 400 millions, some travellers consider that the population at present may not exceed 250 millions, as in several provinces the population can hardly be more than a fifth of what it once was. The peace of Nanking at the close of the first Opium War in 1842 opened five cities on the coast to commercial enterprise, and the second war which issued in the treaty of Tientsin in 1860 brought about the opening up of the interior also. These dates indicate the beginnings of evangelistic effort by the Protestant Missions, and since then the Celestial Empire, or "the Middle Kingdom" as the Chinese call it, has rapidly been becoming the theatre of a comprehensive Missionary activity. The forcible opening of the country in the interest of a most heartless and deplorable commercial policy, which must throw upon every European the appearance of the most repugnant selfishness, has been a standing obstacle from the beginning to Missionary work. And when we take further into account the shortness of the period during which Missionary operations have been carried on, and the extraordinary difficulties encountered in the nature of the peoples, languages, habits, religion and politics of China, with its petrified civilization and literature confirming by the weight of three thousand years the heathen feelings of the people, and the practical materialism and utilitarianism now completely dominating the life of the masses,—we have more than sufficient grounds to justify us in expecting but very scanty results as yet from the Protestant Missions of China.

But this is happily no longer the case. The old Missionary Societies clearly recognised the importance of this opening for the evangelization of the world; and, although they could at first only reach the Great Empire with a few messengers at some

of its outer points, their powers have been increased more than four-fold during the past 18 years, and many other Societies have now also advanced along with them into the wide field. At present we find 26 Missionary Societies—or including the Bible Societies 29—at work in China. There are engaged in connection with them, about 250 ordained Missionaries with 63 female teachers, and the numbers are continually increasing. Of these Societies 13 belong to England, with 78 married and 44 unmarried Missionaries. The Church Missionary Society has 20 agents; the London, the Wesleyan, the English and Scotch Presbyterian Missions are also represented; the Society for the Propagation of the Gospel has only two agents, but the China Inland Mission has 49 Missionaries and 20 female teachers.—Eleven of the Societies belong to America, with 77 married and 16 unmarried Missionaries and 40 female agents. The American Board has 17 ordained Missionaries, three Medical Missionaries, and 25 female teachers; the Presbyterian Church has 21 Missionaries, and 16 female teachers; the Methodist Episcopal Mission has nine Missionaries and nine Assistants. The Free Baptist American Miss. Association, the Dutch Reformed and American Lutheran Missions are also at work.—From the Continent of Europe there are only two Societies represented in China—the Basel and Barmen Missionary Societies with which latter the Berlin Chinese Mission was amalgamated a few years ago. They have in all 22 married and four unmarried Missionaries in their connection.

These agents are distributed at 91 Central Stations and 511 Out-Stations. Until recently the actual fruit of their labours has been frequently under-estimated, the number of Communicants connected with the Missions having been generally taken as representing the whole adherents of the Protestant Communities. At the Mildmay Conference in 1878 more correct information was communicated by Dr. Legge, one of the first authorities on China, and an old experienced worker in the field, and by the Rev. Hudson Taylor, the head of the Chinese Inland Mission who has repeatedly travelled through China. According to these authorities there were in 1877, some 315 Protestant Chinese communities organised at as many stations, of which 18 were entirely and 243 partially self-supporting. These communities contained in connection with the Protestant Church about 50,000 souls including 13,515 Communicants. The self-supporting Churches contribute yearly £ 4,000 for religious ordinances and Missions, or six shillings a head. Among them there are already labouring 73 native ordained Pastors and Preachers, 511 Assistant Preachers,

71 Colporteurs and 90 Bible-women. These Societies and Churches maintain 20 Theological Seminaries with 231 Students, 30 higher Boarding Schools for boys with 611 pupils and 38 for girls with 777 pupils, 177 Day Schools for boys with about 5,000 scholars, and 82 for girls with 1,307 in attendance. There are also 16 Hospitals and 24 Dispensaries under the supervision of Medical Missionaries.

What a progress since 1843 when the number of converts only amounted to six ! In the face of such statistics resting upon exact returns and after the work of but a few decades, we ask, if it is just to believe that there has been no important progress made as yet by Missionary efforts in China ? Or rather, is not Dr. Legge right when he declares that " the results thus far obtained are sufficient to justify our Missionary enterprise, and sustain us in expecting its complete success ?"—The Roman Catholic Mission in 1876 had 404,530 adherents in China, with an annual growth of about 2,000 souls. But it has required about 300 years to achieve this result. In 35 years the Protestant Converts have been multiplied two thousand-fold and should the progress advance at the same ratio, there would be in the year 1913 in China 26 millions of Communicants and about 100 millions of Protestant Christians.

If we now glance over the Great Empire to see how the small centres of light are distributed, we find these running partly along the *East Coast* from Honkong and Canton to Manchuria in the North, and partly pressing more and more every year into the *Central Provinces*, while the *Western Provinces* remain as yet almost untouched by the Gospel.

1. *Kwang-tung*.—The Province of Kwang-tung of which Canton is the Capital, and the English Island of *Hongkong* lying off its coast, come first under our view. The Church Mission, the London, the English Presbyterian and the Wesleyan Societies along with the American Presbyterian and Baptist Societies are all at work here. On the Mainland there are 50, and in Hongkong 12 European and American Missionaries engaged. 28 of these labour in Canton where there are now 14 Chapels with almost daily service, and nine in Swatow. They are assisted by 146 native agents at 9 Central and 82 Out-Stations. In 35 organised Churches there are 3,190 Communicants, and in 77 Day Schools instruction is given to 2,113 pupils. The Basel Society at four Stations has been making good progress in recent years having now 1,827 baptized Converts ; and the Barmen Society at five Stations has about 800 Converts. Both have found by experience that the Hakkas are much more accessible than the Puntis.—From

this Province going northwards and inwards, we find only English and American Missions.

2. *Fuh-Kien*.—Advancing along the coast we come to the Province of Fuh-Kien which has proved as yet the most fruitful field of the Protestant Missions in China. The London Mission and the English Presbyterians work at *Amoy* along with the Dutch Reformed Church of America. At *Fu-Chau*, further north, we find the Church Missionary Society, the Methodist Episcopal Church and the American Board carrying on their operations with 38 Missionaries in all, and with 320 Native Agents at these two Central Stations and at 273 Out-Stations. Here there are already 173 Churches organised with 5,247 Communicants, and 149 Schools with 2,131 pupils in attendance. Of the twelve greater *Fu* cities ten are occupied ; but of the 65 Counties, the capitals of more than the half are still without any Mission."

The large Island of *Formosa* lies off the coast of this province. Here the English Presbyterian Church opened a Mission 14 years ago ; and the work was lately reinforced by some agents of the Canadian Presbyterian Church. Aided by Missionary hospitals, it has made rapid progress having already 13 Churches for the Chinese and 13 for the aborigines, with about 1,000 baptized Converts and at least 3,000 hearers. The Canadians have founded nine Churches during the last five years, and have translated the New Testament into the language of the aboriginal inhabitants.

3. *Cheh-kiang*.—"Proceeding northwards we come to the Province of Cheh-kiang, in which the Missions were commenced in 1842 in Ningpo. Notwithstanding their interruption for a time by the rebellion, they have been steadily and successfully prosecuted. This field is also a promising one. In Ningpo alone there are now 18 Missionaries, in *Hong-Chau* 12, and in the whole region 45 Missionaries with 150 Native Agents distributed over 11 Central Stations and 94 Out-Stations. There are already 56 Churches organised with more than 1,800 Communicants, and 21 Schools with 1,026 Scholars. The China Inland Mission has opened up several of the prefectural cities, and the American Presbyterians have here seven Missionaries, eleven ordained Native Preachers, 17 Evangelists, 39 Assistants, 14 Communities, 34 Chapels, and 734 Communicants." The Church Mission Society, the Baptists and others are also at work here. It is noteworthy, that many converts have been made by the Presbyterians from among the numerous vegetarians of this province.

4. *Kiang-Su*.—In the Province of Kiang-Su to the north, the most important Missionary centres are *Shanghai*, *Nankin*, *Suchau*, and *Chinkiang*. There are here 5 Central Stations and 28 Out-Stations occupied by 37 Missionaries and 64 Native Agents. The first-fruits of this effort are seen in 19 organised Churches with 780 Communicants and 74 Schools with 1,576 pupils. But in Shanghai the ground is found to be considerably harder than in Cheh-kiang. The other stations are all comparatively new.

5. *Shan-tung*.—Further northward we come to Shan-tung. "Missionary work was commenced in this Province at Che-foo, in 1860, and at Tung-chau, in 1861. One or two other Inland Stations have been more or less resided in. The total number of Missionaries is 28, of Native helpers 25, and of Out-Stations 13. 14 Churches have been organised, and there are 734 Converts in Communion. Of Schools there are 26, containing 534 Scholars. The progress is remarkably good considering the shortness of the time since the work commenced" (Hudson Taylor). According to the latest report of the American Presbyterians, the people in Shanghai are "unusually ready for the reception of the truth." The same testimony is given by the London Mission and the Methodist New Connexion.

6. *Chih-li*.—"The last and most northerly of the sea-board Provinces is Chih-li. Work was commenced in *Pekin* and *Tien-tsin* in the year 1862, and has since been extended to two other cities, Pao-ting the Provincial Capital, and Kalgan, a town immediately within the Great Wall of China, and a good basis for operations among the Mongols who live beyond the Great Wall. There are now 46 Missionaries labouring in this Province—at Peking 29, at Tien-tsin nine, at other stations eight. They are assisted by 58 Native helpers, and have charge of 36 Out-Stations. There are here 23 organised Churches, and 1,217 Converts; 47 Schools and 756 Scholars."—In Peking the London Mission has at present the largest Protestant Congregation, as well as a Missionary Hospital; the American Board has two smaller congregations, several schools and a Mission Press. The Church Mission Society, the Episcopal Church of America, the Methodist Episcopal Church, and the American Presbyterian Church are also represented by branches of their Missions in the Chinese capital.

7. *Hu-peh*.—Leaving the Sea-coast and going inland we come to the Central Province of Hu-peh. "Work was commenced here in the year 1861, and is now carried on in two free ports, Hankow and I-chang. The cities of Han-yang and

Wu-chang, have also been occupied. Two other inland stations have been opened, making five in all, in which 21 Missionaries reside, superintending six out-stations. There are 13 Native helpers employed, and seven Churches have been organised, containing 627 Native Communicants. There are also 11 Schools in the Province with 245 Scholars."—At I-chang on the Yang-tse-kiang, near the very centre of the Empire, the Church of Scotland began its China Mission in 1878, and has already gathered a few converts there.

8. *Gan-hwuy*.—"Christian Missions were commenced in the Capital of this Province in 1868. Now, there are four Missionaries labouring there, assisted by 17 Native helpers. They have six Out-Stations and the fruits of preparatory labours are just beginning to shew themselves, 34 Converts having been baptised."

9. *Kiang-si*.—"Missionary work was begun at Kin-kiang in this province about the year 1868, and now there are eight Missionaries, and seven or eight Native Helpers working there, and at four Out-Stations. There are 39 Communicants, five Schools, and 162 Scholars."

10. *Shing-king*.—"Though not one of the eighteen Provinces of China proper, our review of Christian Missions in China would be incomplete were we not to refer to those which centre in New-Chang in the Province of Shing-king, in Manchuria. There three Missionaries of the Irish Presbyterian Mission and the Scotch United Presbyterian Mission hold two Stations and six Out-Stations. The returns from them are incomplete (1878), but one of the Missions reports 3 Native Assistants, 31 Communicants, four Schools, and 81 Scholars."*

Still more important for the future than these individual statistics is the fact that, according to the Che-foo convention which followed the murder of the lamented Margary, the Chinese authorities have had to proclaim *the unrestricted right of foreigners to travel throughout the whole Empire*. In consequence, China has been traversed of late years in almost all directions by Protestant Missionaries, and they testify to the great readiness of the people in the interior to receive Christian books and tracts. The Rev. J. McCarthy of the Inland Mission thus travelled lately through the country accompanied by a single attendant, preaching the Gospel everywhere, and even in the village where Mr. Margary was murdered, and found his way unmolested to Burmah. At the Mildmay Conference he declared that "the people of the

* Dr. Christlieb's account of the Protestant Missions in China has been somewhat enlarged by Extracts from the admirable summary of the Rev. J. Hudson Taylor in the Report of the Mildmay Conference.

interior are prepared to hear the Gospel ; the former difficulties are to a great extent removed. During a journey of 3,000 miles in China I was not called on once to present my passport ; nor had I any occasion to appeal to a Magistrate for aid of any kind. Yet, in every city, town, and village through which I passed, I was enabled to preach the Gospel to large numbers of people.”—Again the Rev. W. Fleming Stevenson mentioned that “a Missionary of the Irish Presbyterian Church has travelled a thousand miles at a time in Manchuria, spreading the Gospel ; and when he came within sight of the Russian lines upon the Amoor, he found in Chinese houses an excellent Catechism of Christian doctrines prepared by the Greek Missions, so that while he went holding one end of that golden chain which we are drawing round the world, he found there the other end held in Russian hands, and though their links were not so pure, he could thankfully bless God that the ends of the chain had met.”

What a wide door is even now being opened up in China for the entering in of the Gospel !

Turning now to the *internal condition of the Missions*, we are assured by so good an authority as Dr. Legge, that *the Protestant Missions and Missionaries stand higher in the estimation of the Chinese people and officials than do those of the Roman Catholic Church*. We should not in the least depreciate the successes or the sincerity of the latter which many have sealed with their blood, but the fact rests upon the growing dislike of the Chinese to the false polity of the Roman Catholic emissaries including their attitude towards civil affairs, their claims over the converts, their introduction of celibacy, confession, extreme unction, and slavish subjection to the Pope. From all these distrusted elements and practices Protestant Missionaries are free, and so far their prospects for the future are so much the more hopeful. *The literary achievements* of the Protestant Missionaries in China are also important. Above all, the translation of the Holy Scripture has to be noticed which, from the first efforts of Morrison and Milne, has been gradually so improved, that the edition now circulated by the British Bible Society, as regards its faithfulness and elegance, need not fear comparison with any other version. Very noteworthy are also the numerous Christian books, tracts, commentaries, religious and instructive periodicals, and expositions of Chinese philosophers written by Protestant Missionaries, many of which find their way from the South even into the Imperial Palace of Peking. In general, it may be said that the literary progress being made by the Missions in China is very remarkable. Even the Chinese classics, the editing of which for the use of

Christian apologists was lately assigned to the German Missionary Faber, must gradually become indirect weapons for the conquest of this cultivated people. For such work it is manifest that learned and capable men—even the best that can be had—are required. The brotherly *co-operation and catholicity of the Missionaries* of the various Protestant Societies in China may also be mentioned as a very encouraging token for the future. Thus, when the first Chinese Presbyterian Church was opened in Pekin, all the Protestant Missionaries, Presbyterian, Episcopalian, Wesleyan and Independent with their respective Native Christians, were gathered together at the service. The Presbyterian Missionary Societies have here, as in Japan, joined in a Presbyterian Union with a common Synod.

The Native Chinese Christians, however weak they may still be in many places, according to the Rev. Fleming Stevenson who returned from a Missionary tour round the world in 1878, can bear comparison with the best communities in old Christian countries. "I have found," he said, "nowhere in Christian lands men and women of a higher type than I met in China, of a finer spiritual experience, of a higher spiritual tone, or of a nobler spiritual life." Many bear on their bodies the marks and scars of the tortures they have undergone for the sake of the Gospel. "They could cut off our heads," some grave men said to Fleming Stevenson, "but they cannot behead Christ." For the old hatred against Christianity still remains in many places, and now and again breaks out in partial persecutions.

The several fields in so vast a region naturally differ much in their degree of productiveness. In the great *Sea-ports* the Gospel finds as elsewhere a hard soil. But it is very important that the work should be vigorously prosecuted there. Many country people visit these cities and carry the good seed to their own districts. In *the interior*, the masses of the people listen, as a rule, with much less prejudice to the preaching. In recent years *the terrible famine* in North-Eastern China by which about 12 millions of people perished, has been under Providence a means of softening the soil and breaking down more completely the old national obstinacy and pride. It was shewn by the way in which hosts of children were sold at a few dollars a head, and dead bodies were dug up and devoured, that this people, so proud of its antiquity and civilization—among whom many rustics can trace up their pedigree further than our oldest princes and nobles—can again suddenly sink down to the lowest stage and even to Cannibalism. The occasion gave Christians an excellent opportunity for palpably exhibiting the superiority of the true civiliza-

tion which renews and ennobles the heart and soul within, in contrast to the merely outward and rotten civilization of China. As a little before in India, the unselfish love of the Christians shone forth in opposition to the heathen selfishness which shewed itself unbroken beneath the varnish of its external culture. Many thousands of pounds gathered from Christians in Asia, and especially in England, were applied by the Missionaries for the relief of the starving crowds, and they shewed such devotion to the work that five of them fell victims to their efforts. This manifestation of practical Christian benevolence in contrast to the heartless and often thievish conduct of the Mandarins, opened the eyes of thousands of the Chinese to the real excellence of Christianity, so that they at once began to take a different view of the foreigners whom they had been taught from their youth to despise. When the poor people perishing of hunger were relieved by the Christian Samaritans on their rounds, their astonished inquiries were: "Whence and why have you come? Who has sent that to us who are entirely different people from you?" And when they received the replies: "We come from Christian countries; the Christians wish to help you in your great need; for although you are an entirely different people, we are all nevertheless children of one Great Father;" then, overcome with astonishment, they would be heard exclaiming: "This is quite new; we have never experienced anything like this before!"

"The distribution of the love-gifts of Christians to the perishing people by the Missionaries" as Mr. Forrest the British Consul in Tient-Sin has declared, "will do more to open up China than a dozen wars could have done." And in fact the opening for the Gospel is now becoming greater than ever, so that in some of the Northern Provinces Christian instruction is now being desired by hundreds. In one of these a heathen temple was lately made over out of gratitude to the Missionaries, who immediately converted it into a Church. The moral effect, of this practical preaching of Christian compassion is so much the more gratifying in China, because no other heathen country has had so much reason to question the unselfishness of Christian love from its groaning even yet under the *Opium curse* which has been forced upon it by a Christian power.* Apart from all the other huge obstacles to the Evangelization of China, this one stumbling-block has been great enough to completely prejudice the heathen consciences against the possibility of good intentions

* Dr. Christlieb has written an earnest and able pamphlet on the Opium question, which has been translated into English: "INDO-BRITISH OPIUM TRADE. Authorized Translation from the German, by David B. Croom, M. A."

on the part of Christians towards them, while the physical" moral and social ruin of their country was being thus wrought. The *Opium trade* is still unhappily forced upon China by Christian England only in order to diminish the expense of the administration of India, although China abhors it, and has repeatedly prayed, and is still praying for its abolition, in view of the appalling fact that thousands of the Chinese annually sink under its blight into an early grave! At last the Christian conscience of England is beginning to awake and to raise an increasing protest against this crying wrong. How far the movement for the abolition of the Opium trade will succeed, cannot as yet be foreseen on account of the present financial difficulties of India. But it is meanwhile gratifying to know, that notwithstanding this continued nourishment of the Chinese prejudice against everything coming from England, the repugnance to the English Missions has been largely overcome by the generous beneficence of the English in the famine-stricken districts. The Chinese Government even publicly expressed its gratitude through the Ambassador in London to the philanthropic contributors to the famine fund. Viewed from all its sides, the prospects of the China Mission are becoming always more hopeful. Its preparatory "stone-breaking" efforts, as they were called, are gradually passing more and more into the process of building a growing and lasting Christian Church.

IV.—JAPAN.

With a glance over Japan, we shall reach the end of our survey of the Protestant Missions to the civilised peoples of the world. Since it was opened up in 1854 and 1858 by commercial treaties with America and England, this "land of the rising sun" has likewise at last begun to see the Sun of Righteousness arise upon it. The first Protestant Missionaries to Japan were sent out by American Societies in 1859 and 1860. The American Episcopal Church sent 1 ordained Missionary, the Presbyterian Board 3, and the Board of the American Reformed Church also 3. At that time there was not one native of Japan residing in the country who knew or believed in Christ as the Saviour. The Missionaries found a very different state of society from what they expected. Most of the people, women as well as men, were able to read; their home lives were pleasant and cheerful; the public vices were great, but the people were intellectually quick, clever and apt to learn; the masses professed Buddhism, the upper classes Shin-

toism, a worship of the Divine as incarnated in great men, but neither of them where strongly or morally influenced by these beliefs.

The Missionaries were engaged until 1872 teaching in Government Schools ; but they were not allowed to give any systematic or decided religious instruction. Only in occasional religious addresses and in private communications were the doctrines of the Bible presented. Thus the Christian leaven found an entrance. Then the Bible Societies, especially those of Scotland and America, sent their agents. Chinese Testaments and Tracts soon found a wide circulation. Whole cases were often sold in a few days. Gradually other Missionary Societies entered the field,—the Boston American Board in 1869, then the Episcopal Methodist Mission, and also the Scotch and English Missionary Societies. The country began, after the revolution of 1869, to import the elements and means of Western civilisation with unexampled rapidity, and, in consequence, was involuntarily constrained to open itself up more and more to the diffusion of the Gospel, and to leave the earlier laws opposed to it, unapplied. The first convert was baptised in 1865, and although the baptism did not meet with public opposition, it remained for some time an isolated case.

Then it happened that during the January week of prayer in 1872, some of the Japanese students who had received instruction in the private classes of the Missionaries, took part in the English prayer-meetings at Yokohama. Passages from the Acts of the Apostles were read and explained in Japanese. "The meetings grew in interest and were continued from week to week until the end of February." After a week or two, the Japanese for the first time in the history of the nation, were on their knees in a Christian prayer-meeting entreating God with great emotion, and with tears streaming down their faces, that He would give His Spirit to Japan as to the early Church, and to the people around the Apostles. These prayers were characterised by intense earnestness. Captains of men-of-war, English and American, who witnessed the scene, wrote :—"The prayers of these Japanese take the heart out of us." Thus was the foundation of the first Protestant community laid in Japan. A turning point had come. Several now made a public profession, and in March 1872 the first Japanese congregation was constituted in Yokohama with 11 converts. In 1878, six years after, these had increased to 1,200 Communicants in nearly 40 Congregations. And around these circles are Christian communities numbering in the aggregate, nearly or quite 5,000 souls. What an increase in 6 years ! How much more rapid the progress here than in China !

The Missionaries of the Reformed and Presbyterian Church of America, and those of the United Presbyterian Church of Scotland, have organised their congregations into a *Presbyterian Union* with a common Synod, which, towards the end of the year 1878, already embraced 17 Congregations with 700 adult Members. In connection with these congregations there were 6 Japanese Pastors under the supervision of the Missionaries ; and in the common theological Seminary there were 25 Students. This is as yet the strongest Protestant Church in Japan. It works principally in and around the capital Yeddo (or as it is now called Tokio) and Yokohama, and has been preparing for the extension of its Mission to Corea.

Of the remaining Japanese Protestants, the majority are connected with the American Board in and around Osaka (to the south-west of Yeddo), Kioto (where there is a College under the supervision of the Missionaries), and Kobe. At these 3 principal Stations and at 5 Out-Stations the Board has till now organised 10 Communities, with 10 Ordained Missionaries, 4 Medical Missionaries, and 24 female Teachers. The latter do not merely teach in schools but share the work of evangelisation with remarkable success. Hence, as a result, quite unusual in so young a Mission, there are already a relatively large number of native women among the converts. Members of the native congregation as early as January 1878, formed a native Missionary Society for the furtherance of the work of evangelisation.—The other converts are connected with the following Missions : the Protestant Episcopal, the Methodist Episcopal (with 7 Stations, 7 Missionaries, 12 Native Assistants, and 200 Members), the Baptist Church of America, the English Society for the Propagation of the Gospel (with 4 Missionaries), the Church Mission Society (with 5 Stations, 8 Missionaries, 128 Native Assistants and 4 Schools) and the English Baptist Mission.—In connection with all these Missions there were in 1878, at least 30 Schools for boys and girls with more than 800 scholars ; and every Mission has a higher girls' Boarding School, such being very popular in the country.—The Gospels have been translated into Japanese and disseminated in tens of thousands of copies ; and the translation of the whole New Testament is approaching completion. In the Bible Translation Committee, the Missionaries of almost all the Societies work together. A Monthly Christian Periodical is published by the Missionaries of the American Board and circulated in all parts of the Empire.

In 1879 the number of Protestant Ordained Missionaries connected with the 10 American and English Societies at work in Japan was 66. The unmarried female teachers were 38, the

organised Native Communities 44, of which 12 were wholly and 26 partly self-supporting. The number of adult Communicants was 1,761, and the whole adherents about 5,000. Everywhere the converts were being trained to independent support and activity. At 35 principal Stations and 59 Out-Stations there were 9 Native Ordained Pastors, and 150 Catechists and other Assistants ; and in 3 Theological Seminaries there were 173 Students being prepared for the office of the Ministry. And all this in a country whose Government in the beginning of the 17th century, after expelling the Portuguese and massacring all the Native Catholic converts, prohibited all Christians from entering the country under penalty of death and proclaimed in public inscriptions that even if the King of Portugal "or the God of the Christians should transgress this order, he would have to pay for it with his head." Now, demolished Buddhist temples have to furnish the material for the construction of Christian Churches ! Christianity is even pressing into the State-prisons as a recognised means for the reformation of the criminals.

An American Authority has thus vividly summarised the results of the Protestant Missions at the close of 1879 :—" Less than ten converts ten years ago ; no Church organised ; no Native Agency ; no Schools for the training of such an Agency ; no Missionary devoted to preaching ; only the scantiest Christian literature, and that derived from China ; Placards everywhere denouncing the very name of Christian, till the utterance of the word blanched the face and sent a thrill of horror through the listener. To-day more than two thousand five hundred professed believers in Christ ; a fine body of earnest and faithful Native Preachers ; Christian Schools for the preparation of a Native Ministry ; a Christian literature, including more than 100,000 copies of portions of the New Testament ; editions of the life of Christ and other works reckoned by thousands and finding a ready sale ; a Christian Newspaper that circulates in all parts of the Empire ; and, illustrating in their lives the faith that breathes through all, more than 160 devoted men and women from Christian lands,—these are facts to quicken the faith and to encourage the most vigorous exertion till the field be won. And yet our noblest Missionary, with abundant opportunity of careful observation, remarks that the change in the moral aspect of the country is in no wise measured by the number of Christians who have been gathered into the Churches, but the influence of Christian thought and sentiment is manifested in every direction."

The country is, however, by no means everywhere open yet. Missionaries and foreigners generally are still restricted to the few cities mentioned in treaties. Before settling in other places special permission must be obtained which, indeed, has been frequently given. The old prohibitions of Christianity are not yet at all repealed; and the distrust entertained by the higher classes towards strangers still clearly appears. The Buddhist clergy aroused by the Missionary zeal of the young Christian communities, are proposing as a counteractive to send Buddhist Missionaries to America and Europe for the diffusion of Buddhism, for which, indeed, some of our latest philosophers have been paving the way. In the North the Russo-Greek Mission which has already 3,000 converts, is also advancing. But as in India, considerable progress is being made by the philosophical scepticism with all its irreligious influences, among the educated classes as taught by American and English professors in the State Universities. The priests of the old religious systems are laughed to scorn by these men; and their attitude forms a new and powerful obstacle to the reception of the Gospel. Our own old internal conflict in the Church between faith and unbelief must also be fought out anew on the boundary of Christendom, and even on the very soil of the old civilisations of heathenism.

Yet the whole impression of this young Mission is one that may well awaken hope. Since the suppression of a dangerous revolt by the Government, social reform and Missionary effort advance calmly upon their way. It is altogether wonderful in a country upon whose throne the family of the Mikado has been sitting in an unbroken line for 25 centuries (a fact without a parallel even in the history of China where the present Emperor is the 121st of his race), that such rapid changes should have occurred in a few years and that the Gospel should have struck such deep roots. Contemplating Japan in this new light along with the whole of the remaining heathen world, our hearts may well fill with thankfulness to God, and our lips exclaim: 'Yea, the Sun of Righteousness is rising with healing in His wings!'

This encouraging picture has, however, also its reverse side, which gives rise, in considering its relation to the future, to serious reflections. With the Missions to the heathen as with many Christian works of love, the task grows the more energetically it is prosecuted. We rejoice that now, on almost all shores and islands, the Gospel is beginning to dawn, or even to advance

to the perfect day. We do not underestimate the importance of small beginnings. But we cannot forget, that in most regions, and especially among the greatest and most civilised heathen peoples, notwithstanding good progress on the whole, it can hardly be said that more than promising beginnings have been made till to-day. More, indeed, could hardly be expected by intelligent observers. But what after all are the million and a half or more of baptized heathen Christians as yet, in comparison with the thousand millions or thereby of heathens or Mohammedans? What are the 50,000 Converted Chinese compared with the hundreds of millions of heathen in that enormous Empire? Apart from Europe and North America, the vast Central Countries of the other Continents have hardly been entered by the messengers of the Gospel, to say nothing about their not being fully occupied or conquered. Upon a few of the most successful Mission fields only, has the Missionary effort passed into the parochial administration of independent Churches, as here and there in the West Indies, Sierra Leone, the Cape, Madagascar, South India, and some of the South Sea islands. But with regard to the development of the heathen Christians to faithful, reliable, independent preachers, only a hopeful beginning has anywhere been made. With all that has been occupied, there yet remains a hundred times more to be overtaken.

Besides, in many regions, *the Missionary task appears to be becoming more difficult than formerly.* Everywhere, indeed, the beginning is particularly difficult, and therefore more than a start has been made when the work is begun; for a basis has been laid, often of incalculable reach and value. Much has already been done when the key to a heathen people has been mastered through its language being firmly and safely acquired by the messengers of the Gospel. Yet the main difficulties often shew themselves rather in the course of the further development. Many a Mission, which a few decades ago, began with much promise, is limited to-day in its hope to the saving of a small fragment of the people amid which they worked. The sudden and often brutal intrusion of white settlers, gold diggers, brandy-sellers, and other traders with all their demoralising influences, has not unfrequently corrupted and scattered the scarcely gathered community, and has goaded the race-feeling into an almost unconquerable hatred of every white face. It is enough to refer to South Africa, Australia, New Zealand, and many of the Indian territories of North America.

To undermine a gigantic citadel of darkness like Hinduism

was, and is still, a task of great difficulty.* But how much is the difficulty now increased when educated Hindus are encountering the Missionary with appeals to Huxley, Strauss and Renan, and when the heathen superstition has thus to be encountered in union with Christian unbelief! How startling is it to find the young students, even in Japan, with their eager thirst for knowledge, drawing in unbelief from irreligious Professors, and the old superstition, as so largely in India, being replaced only by religious indifference or Nihilism.—The bulwark of Islam is still far from being invested, or from having anything like a siege concentrated upon it. And, supposing that it indicates only the spasmodic movements of an approaching death-struggle, it is nevertheless a fact that “the false prophet” is again vigorously propagating his faith with remarkable success in the whole of the interior of Africa, and among the Malays in the Indian Archipelago. And hence the Missionary finds himself now knocking at many gates which, a few decades ago, would have been much opener than now, that they have been thus closed. In many countries the Missionaries often receive the impression that the messengers of Salvation would have obtained a more favourable reception had they come centuries earlier. And where can the Protestant Missionaries advance an important step now, without having the Roman Church immediately at their heels? In Madagascar and Central Africa, in the South Seas and in British North America, and wherever she can, the Roman Church strives, by various influences, to paralyse the progress of the pure Gospel.

But this external resistance to the progress of the truth may be only a sign that the power of darkness is feeling more deeply the influence of the light, and is struggling the more vigorously to oppose it. But what if the chief clouds in the Missionary sky at present, are rather to be found in *the condition of the parent Churches themselves*? The apparent decline of Missionary zeal in many quarters, is now commonly regarded as the most

* “In that vast realm [of India], is the most stupendous fortress and citadel of ancient error and idolatry now in the world. Its foundations pierce downwards into the Stygian pool; its walls and battlements, crusted over with the hoar of untold centuries, start upwards into the clouds. It is defended by three hundred and thirty millions of gods and goddesses—the personations of evil—of types and forms to be paralleled only by the spirits of Pandemonium. Within are congregated a [two] hundred and fifty millions of human captives, the willing victims of the most egregious ‘falseties and lies’ that have ever been hatched by the Prince of Darkness,—pantheisms and atheisms, rationalisms and legends and all-devouring credulities,—with fastings and ablutions, senseless mummeries, loathsome impurities and bloody barbarous sacrifices, in number and variety vastly surpassing all that is to be found in the world besides. A dungeon so stupendous, no wonder that men left to the blindness of their own perverted reasons, should have attempted to prove to be altogether impregnable, its ‘defendants invincible, its dungeoned inmates incurably wedded to their delusions and lies.’—*Dr. Duff*.”

serious sign of the times. The deep enthusiasm of the period in which most of the Missionary Societies were founded,—when, for example, in September 1795, venerable clergymen of the English Church and Dissenters met in the Chapel of Lady Huntingdon and embraced each other as they founded the London Society, or when, as in 1829, the first four Barmen Missionaries were ordained, the collection plates were heaped not only with money but with gold chains, watches, rings, and ornaments of all kinds,—where is that enthusiasm now? Among the heathen Christians, the fire of Christian love may still flame up into similar zeal for the cause of the Lord,—but is it so among the Churches at home? Who does not feel the deep sting of truth in the following recent utterance of Dr. Warneck? “The chief danger, which I now see, is lest the Missionary undertaking degenerate into mere routine, lest zeal take the form of rhetoric merely, and personal participation in the Missionary effort become only a matter of habit or of ecclesiastical business. The main hindrance to a more living prosecution of Missionary work, is not the hostility of the world with all its malignant opposition; this is rather to be found in Christian communities which have the appearance of Missionary devotion, but really lack its power.”

Until recently the Missionary interest at home undoubtedly advanced along with the increasing expansion of the work abroad, as was shewn by the increase of contributions for the cause. But of late there has been a record of *deficits* in many even of the greater societies, until such a condition has almost become *chronic* among them. It is natural to ask, whether this has only been the result of the prevailing commercial and industrial condition, and, as such, may be only temporary in its duration; or, whether the force of the Missionary appeal has been diminishing among us? Some do not hesitate to take the latter view, and doubt of the possibility of developing the material energies of the Missions at present. And several Committees have even had to consider the question of *retrenchment*, notwithstanding the increasing cry for help coming from the heathen world. Such a state of things throws deep shadows over the deliberations of many of the friends of Missions at present. It shews us that, in contrasting the past and the present, the advantages are not all in favour of the latter, and that we must only the more thankfully acknowledge the hand of Providence in the extraordinary progress of His cause, which has often advanced, not so much through our efforts, as rather in spite of us and of this lukewarm and worldly generation. These reflections suggest the third subject of our review,—the Missionary efforts of the parent Churches and the Societies.

III.—THE MISSIONARY CHURCHES AND SOCIETIES.

Here we shall limit ourselves to a few considerations of an essentially practical kind, only employing statistical details now and again as convenient for illustration. We have to consider the *Churches and the Missionary Societies* as the centres of the Missionary life at home, and as furnishing the instruments and levers of the Missionary energy abroad.

In contrast to the Roman Church with its uniform, rigid and centralized Missionary method, the Church of the pure Gospel, presents itself to us, in its Missionary activity, in striking division and variety. That this is not entirely a disadvantage and a danger but even an advantage and a blessing, appears nowhere so evidently as in Missions. "The variety we exhibit in our Churches, our societies, our modes of service," as Dr. Mullens says "is not an evil to be mourned over: it is a positive blessing to our cause." The endless variety of the fields of labour with their various wants, demands also a variety in the modes of operation, and even in the forms of worship and constitution. In order to develop Missionary characters of powerful individuality, a varied mode of training for the Mission service, is without doubt, far more suitable, than the Roman subjection of all under one uniform system of blind mechanical obedience. Our doctrinal differences have no doubt certain grave disadvantages in the sphere of Missions. But, as a rule, they retreat very much into the background in presence of heathenism. In a country where the people worship cows, as Macaulay said when he returned from India, not much is made of the differences which divide Christians from each other. Unity in things necessary, is a good rule for all our agents, and some time ago Lord Northbrook, a former Governor-General of India, publicly expressed his astonishment about the disappearance of dogmatic differences and the fundamental unity which prevailed among the Missionaries and Christians of the various denominations in India. The recent General Missionary Conferences in India and in China, also shew how the Missionary efforts, as few others, have arranged themselves into a practical alliance.

England.—If we compare the several Protestant Churches and countries with regard to their Missionary achievements, England must be allowed the first place. This is due to its political relations to far-off countries, and its practical sense of the Missionary duty, as well as to its national riches, its many great Colonies, and its foreign influence. Of the whole achievements of the Protestant world in the cause of Missions to the heathen, the greater share falls to Great Britain alone, both as regards contributions which generally amount to nearly three quarters of a million sterling (£750,000) a year, and the number of stations and workers, there being more than 1,000 ordained European Missionaries in the field. And more than the half of the whole number of baptised heathen Christians, are connected with the English Missions.

If we now compare the contributions of the several Churches according to the proportion of their relative size, the fact at once comes into view that *the great established Churches are considerably excelled by the smaller dissenting Churches*. This is especially the case in Scotland. The Established Church of Scotland, although still the largest in the number of its congregations and clergy, is considerably surpassed in contributions by the Free Church and the United Presbyterian Church, the two principal dissenting Churches of the country, although these have also to provide, by voluntary contributions, for all the wants of their congregations. With about half a million of Communicants the Church of Scotland has of late years contributed £10—£15,000 in all for its heathen Missions; whereas the United Presbyterians with somewhat over 170,000 Communicants have been contributing from £30,000 to £35,000. In the State-Church the average annual contribution of each member is not one shilling; while in the United Presbyterian Church it is four or five shillings. In the wealthier Free Church with its 220,000 Communicants, the income has, on an average, been lately from £20,000 to £25,000 giving also a high rate per member as in the U. P. Church. The English Episcopal Church, although its Propagation Society and its Church Mission Society by their incomes and number of agents represent almost the half of the whole British Missionary enterprise, to say nothing of its University Missions and smaller Societies, stands in a somewhat similar relation. Being the richest Protestant community in the world, the English Church can, however, hardly bear comparison with the Non-conformists, when we put into the scale against it, the London Society, the Baptist Society, the English Presbyterian Mission, the Primitive

Methodist Church, the United Methodist Free Church, the China Inland Mission and the other smaller Missions.*

America.—In no country do Missions receive such large gifts and legacies as in America. The average contributions are also high and shew that the interest in Missions is general. Some years ago Dr. Anderson of Boston, the venerable historian of the A. Board Missions, shewed that there was only about a fourth of the members of the Congregational Churches who did not contribute to the Missionary cause, and this proportion may have become smaller since then. The 350,000 Communicants of the Congregational Church contributed 457,000 Dollars in 1879, or about five shillings a head; the 600,000 Communicants of the larger Presbyterian Churches contributed 562,000 Dollars, or about four shillings a head. The contribution of the Episcopal Methodist Church, the largest of the North American Churches, was 285,000 Dollars in 1878. The sum is considerably less proportionally, but this denomination spends more largely than the others on its Home Mission to the Negroes and Colonists of the West. The Baptist Church which comes next, with a million and a half of Communicants, spent upon its Foreign Mission, including its work in Europe, 252,677 Dollars in 1879. The Missionary efforts of the Protestant Episcopal Church were comparatively less (139,971 Dollars), but showed considerable increase in recent years. In like manner, the smaller churches, such as the Lutheran and the Dutch, have been exhibiting a similar zeal for the Mission cause.

Holland.—In glancing at the Continent we come first upon Holland. With its 50 Missionaries and its annual contributions of 320,000 Guilders (£ 26,666), it compares favourably with the rest of the Continent, but the sum can hardly be regarded as satisfactory in view of its wealth and its colonial obligations. The large number of Missionary Societies in Holland is remarkable. There are 9 of these,—as many as are in all Germany which has ten times more of a population. In consequence, the number of missionaries sent out by each Society is small.

On the other hand, *France* and *Norway* have each only one Missionary Society, in which their activity is concentrated. The Paris Mission Society, with its income of 240,000 Francs may be compared, as regards average contributions, with those of Holland.

* Cannon Scott Robertson has stated that for the year 1878, the Church of England contributed for Missions 1,380,365 Dollars; the English Nonconformist Societies 1,621,155 Dollars; and the Presbyterians of Scotland and Ireland 695,055 Dollars.—(*Miss. Herald*, February 1879, Boston.)

In Norway, the Missionary activity is of comparatively recent origin ; and the interest in Missions is still far from being generally awakened.

Germany and Switzerland.—In Germany, the Missionary interest is still small : the Churches being considerably behind those of Holland in their contributions,—to say nothing of England and America. The whole of the Missionary Societies representing the Lutheran Church everywhere, have not so many labourers (207) as the Church Missionary Society alone ; and they hardly contribute one-third of its income, or not more than £60,000. The principal Lutheran Societies in Germany, are the Gossner Mission, the Leipzig Mission, the Hermannsburg Mission, and the Berlin South African Mission. There are other five northern missions, connected with the Lutheran Church, one in Denmark, one in Norway, two in Sweden and one in Finland ;—the Norwegian Society being about as large as the other four. The Synod of the Lutheran Church in the United States has also a Mission Society in its connection. The whole of these 11 Lutheran Societies, have only about 200 ordained Missionaries, whereas the 55 Societies of the Reformed Churches (including the English Episcopal), have about 2,000 ordained Missionaries in the field. The four Societies of the United Reformed Church, those of the Moravians, with the Basel, Barmen and Bremen Societies, hold an intermediate place, with about 350 Missionaries. Including all the German Societies, as well as those of Switzerland, the whole number of Missionaries connected with them is about 530 ; and their incomes are about £120,000 only, which is somewhat less than the contributions of three of the great English Societies. Further there is no Protestant country in which the Missionary interest is so unequal in different regions as in Germany. In Wurtemberg, where the Evangelical feeling is strongest, the contributions amount to about 25 pfennige or 3 pence a head. In other regions it is as low as one pfennig.

The reasons of this deplorable want of Missionary life are numerous, but cannot be dwelt upon here. The organisation of the German Churches has not been favourable for fostering an independent and liberal interest in Missions among the laity. The members of the Church are also, in general, much poorer than is the case in England and America. The Missionary spirit has certainly not been properly cultivated in the Universities. Further the prejudices of public opinion against Missions have been obstinate, and these have been only too much encouraged by the influence of the press, which to a large extent is under hostile Jewish influences.

At the same time it is satisfactory to observe, that there are many signs of the growth of a more living interest in Missionary work. The authorities of the Church have been giving it more friendly aid. Among the people, the cause has become more popular, and in general, the Christian sentiment, especially in the country and in the east of Germany has been growing more earnest and practical. Some of the leading Journals have opened their columns to more appreciative views about Missions; and in the Universities, lectures on Missions are slowly making way. The commercial community and the political literature more openly recognise the economic value of Missions; and the clergy, upon whom the chief burden of responsibility is laid, are now being roused from their indifference. But much remains to be done by the Church and its members, to awaken and cherish a genuine Christian interest in the cause of the extension of the kingdom of our Lord, according to the faith and spirit of the Reformation.

The Moravians.—Among the continental Churches, there is, however, one bright example of Missionary liberality and faith. The small Church of the Moravians, with its 30,000 souls in Europe and America, was, from the beginning, unrivalled for its Missionary zeal, and its contribution of about 5 shillings a head (counting great and small and not merely communicants), not only far surpasses the liberality of any other continental community, but compares favourably with any in England and America.

Whence these differences? Among the causes may be specialised the different constitution of the churches, the greater preponderance of the lay interest in some of them, the warmer interest in Missions developed by the special relations of some of the churches, the social position and habits of their members, and not least, the more systematic method of collecting subscriptions which has been organised by some churches, while entirely neglected by others.

If we turn now from the Churches to the Missionary Societies generally, in addition to what has been said, it is encouraging to observe that the period of the founding of Missionary Societies is not yet over. In 1865, the *China Inland Mission* was founded in England; and at present it has some 50 European Missionaries. Some ten years later, the *East London Institute for Home and Foreign Missions* was founded by Mr. Grattan Guinness, which lately started a *Congo Mission* in Western Africa. The University Missions of Oxford and Cambridge have been organised since 1877; and other new Missions elsewhere might also be mentioned. This is a sign of growing life, although it may be questioned

whether we need new Societies so much as the more vigorous support of those already in existence.

As regards the inner organisation, the methods of training and the mode of supervision, there is much variety among the different Societies. The Scotch and American Missions generally obtain their Missionaries from the University. This is only partly the case with the Missions of the Church of England. In many of the Dissenting Churches, Missionaries are trained in special Theological Seminaries ; and this is almost universally the case in Germany. As regards administration, there are also great differences. The English and the American Societies generally give greater liberty to the Missionaries, so that there prevails at the stations a sort of local self-government. The German Societies on the other hand, are more rigid in their administration, and some of them regulate even the least details of the work from home. In this relation a middle course, according to the old rule *medio tutissimus*, seems the most advisable. There are likewise great differences in the relative expenditure of the different Missions, arising from differences in salaries and local outlay. The German Societies are remarkable, like the Roman Catholic Missions, for the economy of their administration, maintaining generally about twice as many European labourers for the same sum as the English Societies. With regard to the supply of Missionaries, there is also a great difference. In Germany there are candidates enough to select from. The English Societies, however, often complain about the want of Missionaries. The fact at least, must be emphasised, that it is not merely numbers that are wanted, but above all the most capable and cultivated men for the work, especially among the more civilised heathen communities. The careful selection of workers is one of the most important duties of the Missionary Societies, and this applies not less to the Female Missions.

There has been much discussion about the proper methods of Missionary work ; but the subject cannot be fully reviewed here. Thus the question has been often raised, whether Missions should aim merely at the conversion of individuals or rather at the christianising of the whole people. Much will depend upon the conditions and surroundings of the Mission. But it should not be forgotten that the apostolical method was to work upon individuals, and by their conversion, gradually to influence the social and public life of the people, the growing churches then becoming the centres of new light and life for the whole community. The two methods must thus be combined, or the one applied after the other.—Some hold that the present methods are not sufficiently biblical, but want apos-

tolical simplicity ; others, that they are too biblical and too rigidly dogmatical. Some would send out the Missionaries without any provision for their support, which is all very fine and heroic in idea, but is generally quite impracticable now.—Among the followers of the modern Critical Theology, some voices have been lately raised in favour of a more “liberal” and rationalistic method, so that Missionaries might be sent out equipped with all modern culture to deal with the leaders of the cultivated heathen peoples, in the hope that the Christian influence would descend from above downwards and through the mass of the people. Such proposals have been very variously received. It is gratifying to find *any* interest in the Missionary enterprise among the circles of the liberal theologians. But it must be remembered that the sending out of highly educated Missionaries has not been neglected. The allegation of the unfruitfulness of previous Missionary efforts made by these advocates of a more liberal method, proceeds largely upon misconception of facts. The educational Missionaries have applied the highest intellectual efforts in their sphere of work ; but, like the Apostle, they have too often found that “not many wise, not many mighty, not many noble are called ; but God has chosen the foolish things of the world to confound the wise.” The Gospel must still be preached to the poor in the old faith, while the more educated classes are not to be neglected. No one-sided method is likely alone to prevail. The work demands the highest and most varied powers—faith, self-denial, courage, meekness, linguistic talent, eloquence, practical judgment and energy ; and all the various Christian institutions and tendencies may contribute to it.

Among the Missionary agencies, *the Medical Missions* constitute one of the most important and interesting. For the last 30 or 40 years, Medical Missions have proved of the greatest value in all countries in rapidly winning the confidence of the natives and furthering the work generally. In 1841 *the Edinburgh Medical Missionary Society* was formed ; and it has sent out many excellent labourers to all the fields,—London, Liverpool, Glasgow, Birmingham, Bristol, Manchester, and many of the cities of America, have followed the example of Edinburgh. These Medical Missionary Societies have also published many admirable Journals and Papers, such as “The Quarterly Papers of the Edinburgh Medical Missionary Society,” and the “Medical Missions at Home and Abroad” of the London Medical Missionary Association. *The Medical Prayer Union* of London founded in 1874, has now about 220 members of the Faculty connected with it and weekly meetings for prayer and Bible study. In the Mission field there

are about 100 Medical Missionaries actually at work in connection with the Scotch, English and American Missions. Missionary Dispensaries and Hospitals are to be found almost everywhere in some form or other (16 of the latter in China); and Medical training is becoming more general, some institutions having been formed for the purpose, even in the Mission field, as at Agra in India. The want of female Medical Missionaries, especially in India, is universally acknowledged.—The development of Medical Missions has been almost entirely confined to the English Societies; in Germany they are as yet practically unknown.

This glance at the Missionary agencies of the Churches would be incomplete without reference to the *Female Agencies*. The Societies founded for the education of women in heathen countries have been of the utmost importance, to say nothing of the contributions made otherwise by Christian ladies for the Missionary cause. *The Society for Promoting Female Education in the East* was founded in 1834, and has now several hundreds of schools in India, China and Africa, with a Missionary periodical of its own. *The Scottish Ladies' Association for Female Education* (Church of Scotland) was founded in 1837; and has an important agency in India. *The Indian Female Normal School and Instruction Society*, founded in 1852, has now 39 European Zenana Missionaries, 88 Native Assistants, 94 Schools, 1,232 zenanas under instruction, and an excellent Quarterly, called "the Indian Female Evangelist," with branch Associations through the whole of England which raise £18,500 of yearly income. *The Ladies' Association for the Social and Religious Elevation of the women of Syria* has existed since 1860. The English Presbyterian Mission for China and India has also a female agency. And similar educational Associations of importance are connected with the American Societies. The latest organisation of this kind has been recently formed by the United Presbyterian Mission in Rajputana. In Germany, there is a complete want of special female Missions.

Such are the principal elements in the Missionary Agencies of the Churches. They are many and various, and more or less represent all denominations and sects. Every Church has felt more or less that the power and health of its inner life must be exhibited in the Mission field. When a Church can contribute nothing more towards the conquest of the world for its Lord and Master, this is a sign of its approaching decay. Christianity being, as Max Müller has said, the Missionary Religion, which by its very nature is always converting, pressing forwards, and embracing the world, a non-Missionary Church, by the very fact is

evidencing its falling away from the idea and the work of Christianity and its own internal dissolution.

But notwithstanding this general participation of all the Churches, large and small, the more the work advances, the louder is the cry raised from all directions, for more workers, clerical and lay, medical and educational. And our glance at the present position of the Missionary Societies may be briefly summed up by saying, that on many sides, there is a growing interest in Missions; that at home there is much obstinate depreciation of the work; that in the heathen world there are many newly opened doors and a pressing necessity to proclaim the Word more widely; and that there are everywhere demands for more Missionaries and more means to carry on and expand the existing efforts. Such, on the whole, are the prominent features in the present position of our Missionary Agencies.

IV.—CERTAIN MISSIONARY WANTS SUGGESTED BY PAST EXPERIENCE.

The present state of the Foreign Missions of the Protestant Churches, shews clearly that their representatives and supporters have already learned much, but also that they have still much to learn. In a few sentences, we shall merely indicate some of the most important practical requirements and wants of the Missionary enterprise at present, as they occur.

1. And first of all, let the friends of Missions at home be reminded that *this work is the greatest and most difficult on earth*. This should be especially remembered in any of their judgments about the present conduct of Missions. If once even Paul and Barnabas had a sharp contention between them on Missionary questions (Acts. XV, 39), we need not wonder, if the views of Christians to-day often greatly differ about the means and instruments, the ways and methods of the work. It should not be forgotten that every Missionary field requires its own mode of treatment. Universal rules of a moral kind may be laid down, but it is not easy to apply technical instructions always in detail. The progress of the work has been often impeded by the well-meaning suggestions of excellent friends of Missions. Especially has this been the case where new proposals have been put forward, without a complete knowledge of the difficulties to be contended with. "*Deus habet suas horas et moras*." "In quietness and confidence shall be your strength." The interest of the Missions requires patience and the acquisition of all possible information on the part of those who guide the Missionary operations from home.

2. The Missionary cause should be regarded as laying a duty upon the whole Christian community. *The Mission should be the affair of the whole Church*. There are, no doubt, different degrees of faith within every church, and the Missionary work can only be really blessed if it springs from, and is supported by faith. But every one who does not belong entirely to the world, should contribute some gift and labour of love. And the spiritual life of the Church will undoubtedly gain from all efforts to extend and deepen the Missionary interest in its members.

3. The subject of Missions *should be more discussed in the Universities and Theological Colleges*, in order that a more intelligent and earnest interest regarding them may be awakened in all students of Divinity. Besides the *subject of Missions requires a more scientific treatment*, and this is one of the present tasks of theological science. The materials for this are only being gathered, but a comparative survey of the present methods of Missionary work, and the establishment of practical principles that will be valid for all, are becoming always more attainable, with the growing accumulation of facts.

4. The subject of Missions should also be introduced more earnestly and systematically into *the teaching of the pulpit and even of Sunday Schools*. It is well to have occasional Missionary services, but it must not be forgotten that the preaching of the doctrine of the Kingdom of God, should always be pervaded by a Missionary Spirit. Full and clear and fresh information concerning the progress of Missions, should, at intervals, be given to every congregation, in order to foster Missionary zeal and to inculcate Missionary duty. And this will be found to be not merely important for the Missionary cause, but largely conducive to the general spiritual health and prosperity of the Church in all its departments of work. In some cases, it may be advisable to *concentrate the attention and efforts of one or more congregations* upon some particular Mission or branch of the work. This would increase the interest of particular congregations, and would give a more definite direction to their sympathies. It is well also to enter into close relations with any students who are being trained for the work, not only in order to help to encourage them during their preparation, but also that their efforts in the field may be more sympathetically followed. Further, the circulation of interesting *Missionary literature*, and especially of *the Missionary periodical or Record* connected with the Mission of any particular Church, is an important means of quickening and sustaining the Missionary activity.

5. *The relation of the Missionary Churches and Societies to each other* is also a matter of great importance. It would be well that they should be willing to learn more from each other. The experience of each should be available for all; and the work should be conducted with a mutual regard for the progress of the whole. The Societies of different churches and countries, generally take little notice of each other; and their views are, in consequence, as a rule, too much confined to the details of their own work.

6. Hence the practical value of *Missionary Conferences* whether general or local. These give opportunities for the discussion of

questions of common interest, for the more exact preparation of statistical tables, and for the awakening of a wider interest in Missionary work. The more widely the Missionary undertaking is considered, the less likely are difficulties to arise from one Mission encroaching upon the district of another; or from merely denominational interests which are always apt to disturb the work in the Mission field. It has been already remarked that the great variety of efforts put forth by the different churches and sects is an advantage to the cause, when each one finds its proper place in a harmonious whole.

7. Lastly, it may be again remarked that one of the chief considerations at present should be *to lay more importance upon quality than quantity in the sending out of Missionaries*. A few spiritually-minded and self-sacrificing Missionaries of sound judgment and resolute will, who would devote themselves to the good of the people, entering into the closest relations with them and bearing tenderly with their infirmities, would be of more value, and would accomplish more of an enduring kind than any number of half-hearted or incapable workers. Men approaching in some measure the apostolic type of love, wisdom and tact, are wanted. In the founding of Missions, above all things, agents are required who can thoroughly appreciate the character of the people, who can set themselves to establish just what is absolutely necessary at first, and who can provide for the later development of churches, which in their own way shall contribute to the glorification of the one Supreme Head of the Church. One of the chief objects of the Missionary should always be to develop the inherent powers and energies of the young Christian communities, to stimulate them to strive after self-support and self-expansion, and so to organise them that they may, in time, take up the Missionary enterprise and prosecute it by themselves without any external aid. And as we have seen, some progress has been made everywhere in this direction.

CONCLUSION.

Yes, thank God! our century is a Missionary century above all others, because a universal Mission to the whole world has taken form in it as never before. More than all generations, over whose dust we wander, we may to-day exclaim: "All the ends of the earth have seen the salvation of our God." As one said lately, after he had made a tour round the world, "I have nowhere seen new idol-temples; but everywhere found the old ones falling into decay." What glad tidings for the friends of Missions! But also what responsibility does this fact lay upon the churches which God honours so highly as to open up such wide doors to them at this time. Thus does He address His call to the present generation to understand and follow His will. And, although at first sight, the staff of workers and the fulness of power which the Protestant world has sent into the field, may appear imposing enough, yet when compared with the greatness of the task of converting a thousand millions of heathens and Mohammedans, they sink into relative insignificance and disproportion. When Dr. Fleming Stevenson the Secretary of the Irish Presbyterian Mission returned from a tour through all the more important Missionary regions of the world, he declared, with deep emotion, in a large public meeting, that if Christians at home only thought of the awful magnitude and difficulty of the Missionary task among Brahmans and Buddhists and Mohammedans, with all the power of their civilisation and literature, and with all the means of defence at their command, they would never dream of encountering these gigantic forces with such small powers, as all the churches together have as yet sent out. From our own survey of the Missionary world we may well feel the sting of reproach for our long lukewarmness and neglect in the Missionary cause.

And along with this we may also feel another motive to spur us on, when we look at the state of matters in the churches at home. The preaching of the Kingdom of God throughout all the world is accompanied to-day with a manifold decay of faith in Christendom. The words of Christ: "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come" (Matt. 24, 14), follow immediately the intimation of the false prophets who should deceive many, the iniquity that would abound, and the love of many waxing cold. What was thus announced, is becoming always more the

characteristic of our age : the preaching of the Gospel everywhere without, and at the same time, a decrease of faith and love in many places within. And this being so, we need the Christian Mission more than ever, even for the defence of Christianity in these times before the end comes. The sword of attack becomes at the same time defensive as a shield. The Mission is the embodied courage of the Church, the criterion of its faith, and the evidence of its unfailing hope. The Missionary activity, as the real world-conquering Christianity becomes its own best apology as the evidence of living fact and of self-sacrificing love ; and therefore we need it always more and more. It must verify the truth of the Scripture promises, and therefore help to bring attacks upon the divine Word to nought. It must help to discover the emptiness and selfishness of all mere worldly wisdom, whether it ends in a practical idolatry or a speculative despair of the life in time ; and it must bring out more clearly and convincingly the sublime superiority of the Gospel and of the true Christian civilisation above all mere earthly means of human culture. Yea, it is called, under God's guidance, even to solve many a question which seems to exceed the resources of our present political life. What is contributing so much to the solution of the Red Indian question in America as the Gospel and the Mission ? What will solve the Eastern question with the Indian and Chinese difficulties emerging behind it, but the Gospel and the Christian spirit of serving, saving, re-animating love ?

It is high time that the Christian Powers should become more distinctly aware of this, and that all foreign and colonial Governments should at last clearly recognise the impolicy of their former indifference, or even hostility towards Missions, which is not yet entirely a thing of the past. It is now everywhere apparent that a Christian and benevolent attitude would spare them many heavy losses of influence and respect, and even of money and men. If we believe in the destroying power of sin, it will not be possible to deny that the heathen, the longer they are left to themselves, must always sink deeper and deeper. Many races are perishing to-day. Not a few are already extinct and their disappearance is a practical accusation against all non-Missionary Christianity.

But along with these grounds of reproach and of incitement to greater zeal in the cause of the Kingdom, we have also the greatest source of consolation, in the fact that the work is going forward to-day as never before, that the Lord is more visibly than ever breaking new paths for His coming, and that He often uses even our errors to further His cause. The nearer we approach the end, the more rapidly will the movement advance. The period

of the Universal Mission into which we have entered, will be the last. In the history of Missions, there have already been times when after long preparation, rapid development ensued. In our own age, every appearance seems to indicate that the slow and toilsome process of undermining the chief citadels of heathenism will suddenly issue in a great, all-embracing overthrow and fall. Without trying in the least to determine the times more exactly, our glance not only over the South Seas and America but also over Africa, India, China and Japan, encourages us to believe that in spite of our errors and weaknesses, we are approaching the great time when a harvest will be gathered which, in its fulness of blessing, will infinitely exceed all previous measures. But a little longer, and the full day will shine forth, Already the day dawns, and the shadows flee away.

And, therefore, in sure confidence of faith and hope we cry out to the heathen world: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."—"Yea, the Spirit and the Bride say, Come, and let him that heareth say, Come, He which testifieth these things saith, Surely I come quickly,"

"AMEN, EVEN SO COME, LORD JESUS,



INDEX.

Aborigines, <i>See</i> Kols, Santals, Lepchas,				CEYLON	...	...	...	49
Gonds	...	...	11-36	Chumba	...	...	...	47
Abyssinia	...	...	28	China	...	...	...	8, 60-70
Afghanistan	...	...	41	CHINA INLAND MISSION	...	...	...	61, 82
Africa	...	...	8, 21, 28	Chinese Bible	...	...	...	67
Agra	...	...	84	CHURCH OF SCOTLAND MISSIONS,	20, 27,	...	...	46, 47, 49, 55, 66
Alaska	...	...	16	CHURCH MISSIONARY SOCIETY,	7, 8, 12,	...	...	14, 16, 22, 23, 27, 28, 38, 40, 44, 45, 46,
Allahabad	...	...	46					47, 48, 49, 62
Amoy	...	...	64	Colleges	...	...	...	37-8
Aryan	...	...	50	Columbia	...	...	...	16
AMERICA	...	...	15-21, 79	Conferences	...	...	...	1, 57, 88
AMERICAN BOARD MISSIONS,	8, 13, 14, 17,	...	...	CONGO MISSION	...	...	...	23, 82
	21, 24, 28, 37-8, 48, 49, 62, 69	...	...	Contributions	...	...	...	8, 78
"	BAPTIST MISSIONS,	18, 44, 45,	...	Copts	...	...	...	38
		46, 47, 48, 49, 62	...	Crowther, Bishop	...	...	...	23
"	EPISCOPAL MISSION	...	64	Cuddapah	...	...	...	44
"	LUTHERAN MISSION,	44, 48, 62	...	DANISH MISSIONS	...	3, 7, 15, 44,	49	
"	METHODIST EPISC. MISSIONS,	18, 22, 48, 62	...	Darwin	...	...	...	13
"	PRESBYTERIAN, <i>See</i> Presbyte-	rian	...	Darjeeling	...	...	...	47
Amoy	...	...	64	Delhi	...	...	...	46
Arabic Bible	...	...	41	Drawidian	...	...	...	50
Armenians	...	...	37, 43	Duff, Dr.	...	...	6, 46,	59
Ashantee	...	...	22	Dufferin, Lord	...	...	...	16
AUSTRALIA	...	...	11	Duke of York Island	...	...	...	30
BAPTIST MISSION, (English)	7, 19, 21, 44,	...	46, 49	Duncan, W.	...	...	...	16
BARMEN MISSION	...	...	62, 75	DUTCH MISSIONS,	3, 12, 13, 24, 62, 64,	79	...	
BASEL MISSION	22, 44, 45, 48, 56,	62	...	Eastern Churches	...	...	...	37
Basutos	...	...	24	Education in India	...	...	...	53
Bechuanas	...	...	23	Egypt	...	...	...	38
Bedawin	...	...	40	Erskine, Dr.	...	...	...	6
Benares	...	46, 50,	58	Esquimaux (Eskimo)	...	...	15, 33	
Bengal	...	...	46	Exeter Hall	...	...	...	6
BERLIN MISSION	...	...	23	FEMALE MISSIONS,	...	...	72, 84,	(see Zenana)
Beyrout	...	...	39	Fiji	...	...	...	14
BIBLE, <i>See</i> Scriptures	...	...	...	FINNLAND MISSIONS	...	...	...	23
Blantyre	...	...	27	Fisk University	...	...	...	22
BOMBAY	...	...	47	Formosa	...	...	...	64
Borneo	...	...	13	Fouray Bay College	...	...	...	22
Brahmo Somaj	...	...	59	FREE CHURCH MISSIONS,	25, 27, 38, 46,	...	47, 48, 49, 55	
Brazil	...	...	20	French Mission, <i>See</i> Paris	...	...	...
Buddhism	...	...	49, 70	Frere, Sir Bartle	...	...	...	53
Burmah	...	...	6, 49	Frere Town	...	...	...	27
Caffres, <i>See</i> Kaffirs	...	...	...	Friends' Missions	...	...	...	27
Cairo	...	...	37, 38	General Assembly's Institution	...	...	46, 55	
Calabar, Old	...	...	21	Germany, Contributions of	...	...	...	80
Calcutta	...	...	46	Gippsland	...	...	...	11
Caldwell, Bishop	...	...	45	Gold Coast	...	...	...	22
CANADIAN PRESBYTERIAN MISSION	...	...	64	Gonds	...	...	...	48
Cape Colony	...	...	23	Gordon, Sir A.	...	...	...	14
Carey, Dr.	...	...	6	GOSSNER MISSION	...	...	...	44, 46
Kashmir	...	...	41, 47	Greenland	...	...	...	15
Caste	...	...	51-3	Guiana	...	...	...	20
Celebes	...	...	13					

INDEX.

Gujerat	47	Maoris	12
Hakkas, The	63	Mauritius	27
Halle Mission	3, 7	Medical Missions	55, 62, 84
Hawaii	14	Melanesia	14, 15
Herero Land	23	Menelek, King	28
HERMANSBURG MISSION,	12, 44, 49	Metla Kathla	16
Honduras ... ..	...	Micronesia	14, 15
Hong Kong	63	Minnahassa	13
Hottentots	9, 23	Missionaries	34, 58, 88, &c.
Hovas, The	26	Mohammedanism	3, 13, 75
Hughes, Rev. Mr.	30	Mohammedan Converts	37-8, 41
I-chang	65, 66	Mombasa	27
INDIA	8, 41, 43-59	Moral Influence	9
Industries	33, 56	MORAVIAN MISSIONS	3, 8, 11, 15,
IRISH PRESBYTERIAN MISSION,	38, 66	17, 18, 19, 20, 24, 47, 81	
Islam, <i>See</i> Mohammedanism ... ..	...	Mosquito Coast	18
Ispahan	40	Max Müller	59, 85
Itineration	55	Mullens, Dr.	27
JAMAICA	19, 20	Nagpore	46, 48
JAPAN	70-73	Nanaqua land	23
Java	13	Nanking	65
Jerusalem	40	Natal	24
Jews	28, 38, 40	Negroes	18, 19, 20
Jubilee Singers	13, 22	Nellore	45, 48
Judson, Dr. A.	6	NATIVE MISSIONS	7, 14, 21
Kaffirs	24	New Caledonia	15
Karens	49	New Guinea	12
Keshub Chunder Sen	59	New Hebrides	15
Kols	44, 46	New Zealand	12
Ko-tha-Byu	50	Ningpo	64
Krishnaghur	52	Norwegian Missions	3, 25, 27, 80
Krishona Mission	28	Nyassa, Lake... ..	27
Kurdistan	42	Opium	69
Labrador	15	Orissa	49
Lady Huntingdon Connexion	22	Ottoman, <i>See</i> Turkey ... ..	...
Lahore	47	Orange State	24
Lawes, Rev. Mr.	29	Ovamboland	23
Lebanon	38	Palestine	39
Legge, Rev. Dr.	62, 67	Paine, Tom	56
LEIPZIG MISSION	44, 45, 48, 51	PARIS SOCIETY	21, 24, 80
Lepchas	47	Patteson, Bishop	15
Leupolt	5, 51	Patagonia	20
Liberia	22	Pekin	65
Literature, Christian	56, 67, 71	Persia	40
Livingstone, Dr.	6, 27, 30	Polynesia	8, 13
Livingstonia	27	Presbyterian Missions,	14, 17, 21, 44, 62,
LONDON MISSIONARY SOCIETY,	7, 12, 13,	<i>See</i> Church of Scotland, U. P., &c.	
14, 19, 25, 27, 44, 45, 46, 48		Press, Mission	56
LONDON SOUTH AMERICAN MISSION	20	PROPAGATION OF THE GOSPEL SOCIETY,	7,
LONDON INSTITUTE MISSION	23	8, 12, 14, 15, 19, 20, 24, 26, 27, 44, 45, 46,	
Lovedale	25	48, 49, 50, 60, 62	
Lucknow	46	PROTESTANT MISSIONS <i>Passim</i> —	...
Macleod, Dr. Norman	59	their universality	3
Madagascar	8, 25	their variety	77
Madagascars, <i>read</i> Malagasy or Mala-		compared with Roman	77
gese	10	and Eastern Church	42
Madras	48	Punjab	47
Madras Christian College	55	Puntis, The	63
Madura	48	Pushu N. T.	41
Mahrattas	44, 48, 49	Quakers' Mission	27
Malacca	59	Rajputana	47
Mandalay	50	Rangoon	50
Mangalore	56	Red Indians	16-18, 33

INDEX.

Renan	...	...	56	Tanganyika	...	...	27
RHINE MISSION	...	...	13, 23	Taylor, Rev Hudson	...	...	62-6
Rice-Christians	...	...	29, 45, 57	Teheran	...	...	40
Robert College	...	...	37-8	Telugu District	...	...	44, 48
Roman Catholic Missions, 16, 17 23, 28, 43,	...	...	53, 62	Thibet	...	...	47
Russo-Greek Mission	...	...	73, 66	Tierra del Fuego	...	...	20
Sandwich Islands	...	...	14	Tinnevely	...	...	45
Santals	...	...	47	Tonga	...	...	...
Scotland, Church of, <i>See</i> Church	...	...	8, 54	Translations of Scripture,	9, 32, 41, 42	...	...
Schools	...	...	53	Travancore	...	...	45, 48
Schwartz	...	...	47	Turkey	...	...	36-39
Sealkote	...	...	21	U. P. MISSIONS (SCOTCH), 19, 21, 25, 47, 66	...	...	...
Senegambia	...	...	27	Do. AMERICAN, 36, 38, 40, 47, 62, 70, 72	...	...	...
Seychelles	...	...	65	UNIVERSITY MISSIONS	...	27, 82, 87	...
Shanghai	...	...	60	Victoria Nyanza	...	...	28
Siam	...	...	22	Wazirabad	...	...	47
Sierra Leone	...	...	22	WESLEYAN MISSIONS, 3, 12, 13, 14, 15, 19,	21, 22, 24, 46, 49	...	...
Slave Coast	...	...	...	West Indies	...	...	8, 19
S. P. G., <i>See</i> Propagation	...	...	67, 68	Williams, Monier	...	...	52, 54
Stevenson, Dr. Fleming	...	...	56	Wimmera District	...	...	11
Strauss	...	...	28	Yokohama	...	...	71
Suaheli N. T.	...	...	13	Yorubaland	...	...	22
Sumatra	...	...	87	Zambesi	...	...	28
Sunday Schools	...	...	28, 48	Zanzibar	...	...	27
SWEDISH MISSIONS	...	...	...	Zenana Missions	...	...	5, 55
Swiss Missions, <i>See</i> Basel	...	...	38	Zomba	...	...	27
Syria	...	...	...	Zulus	...	...	24

